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GIVEN IN HONOR OF HIS PARENTS, THEIR SIMPLICITY  
SINCERITY AND FEARLESSNESS













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A

# CALL TO THE FOUNTAIN:

TO TURN FROM SHADOW AND IMITATION,

AND

TO PRESS AFTER SUBSTANCE;

THE POWER THAT QUICKENS—THE LIFE THAT  
IS ETERNAL.

ADDRESSED TO ALL,

ESPECIALLY TO THOSE OF EVERY CLASS PROFESSING TO BE  
FRIENDS.

CONTAINING ALLUSION TO THE RISE OF FRIENDS AND  
TO SOME OF THEIR TESTIMONIES.

BY WILLIAM WARING,  
COLORA, CECIL COUNTY, MD.

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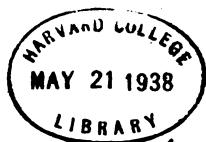
"Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—ISAIAH 55:3.

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PHILADELPHIA:  
SMITH, ENGLISH & CO.,  
NO. 710 ARCH STREET.  
1873.

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## P R E F A C E.

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“THE kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for the joy thereof, goeth and selleth all that he hath and buyeth that field. Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls; and when he had found one pearl of great price, went and sold all that he had and bought it.”

The object of the following work is to invite to a timely and careful consideration as to whether the treasure thus compared to the kingdom of heaven has been found, and whether enough has been parted with to buy it; or whether the pearl of great price has been found, and enough parted with to secure it. For it must prove a great mistake in the end, for any to be found to have been holding an imitation of the right treasure, or the semblance of the true pearl, and the intrinsic value not prove to be therein; inasmuch as no imitation of this invaluable treasure, or of this pearl of great price, will pass at, or gain an admittance through, the pearl gates into the mansions of everlasting felicity.



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## A CALL TO THE FOUNTAIN.

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### HOW AND WHEN FRIENDS BECAME A PEOPLE.

THE apostle Paul, in addressing the church of God at Corinth, queries, “Hath not God made foolish the wisdom of this world?” and writes, “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are: That no flesh should glory in his presence.”

Sewel, in his “History of the Society of Friends,” a work which he was more than twenty-five years in preparing, tells us that “the Quakers, so called, became a great people under heavy oppression; and that they did not become so by any human power, or by making resistance; but merely by a harmless deportment, and the exercising of patience; for the bearing of arms, and the resisting

of the wicked by fighting, they always have counted unlawful, and contrary to the doctrine of our Saviour. Thus they who had no king, prince, nor potentate to protect them, and who in the beginning had not among themselves any men of renown or literature, but relying on their integrity, and trusting in God alone, at length triumphed over the malice of their opposers, by suffering (at the expense of many of their lives), under violent oppression from high and low, and the opposition of learned and unlearned." And in his dedication of that work, he further remarks that "when opportunity was afforded to revenge themselves of their enemies, even then they would not, but left it to the Lord: and thus at all times they behaved themselves like a peaceable people."

William Penn, in his preface to "Fox's Journal," mentions that "it may well be said of this abused and despised people, they went forth weeping, and sowed in tears, bearing testimony to the precious seed, the seed of the kingdom, which stands not in words, not even the finest, the highest that man's wit can use, but in power," . . . and many "were turned through their ministry from darkness to the light, and out of the broad into the narrow way, . . . to a weighty, serious, and godly conversation; the practice of that doctrine which they taught."

Among the many that have stood faithful to the light afforded them (some even to martyrdom), in the different periods of the Christian era since

the apostle's time, evidences appear of the dawnings of gospel light, proportionate to the state of the people, and their preparation to receive it. The language, "I have many things to say unto you but ye cannot bear them now," was not confined to the time at which it was spoken, but appears to be illustrative of the dealings of our Father in heaven with His people, and of the measurement of His goodness to them as they were able to bear it. Hence, as Sewel observes, "How small soever the beginnings of the great work of reformation were; yet it increased from time to time; and oftentimes singular instances were seen of the workings of the power and Spirit of God." And by this power men have been raised up to testify with more than human authority against the prominent evils of their time. As in the reign of King Henry the Eighth, and Queen Mary, when he who denied the corporeal presence of Christ in the sacrament, was decreed to be burnt as a heretic, zealous men were raised up to witness against such idolatry, the idolatry of the host, and the error of infant baptism, so that gradually He might break down the great structure of human inventions.

Aymond A'Vie, about the year 1541, though unenlightened in some things, yet in the midst of cruel torture, was powerfully strengthened by the Spirit of God, which worked gloriously in the martyrs of those times, enabling them to see and to say, "The Holy Ghost is an infallible teacher,

by whose inspiration all Christians receive the knowledge of truth ; this Spirit dwells in them ; He regenerates them to a new life ; He slayeth the old man in them, and makes them alive to every good work, consoling them in tribulations, and strengthening them in adversities,” &c.

Peter Schryver, who suffered martyrdom at Lyons, about the year 1552, wrote from prison, among other things, “ That once having prayed to God, he was so refreshed by the virtue of His Spirit, and so strengthened, that though he sat in a dark, nasty place, yet he felt such consolation and joy that overcame all sorrow and anguish. Nay,” said he, “ the least comfort and joy I feel now in my bonds, surpasseth all the joys that ever I had in my (former) life.” And being asked how he knew that which he asserted, he answered, “ Because it did agree with the doctrine of the prophets and apostles, and that of Jesus Christ ; and that the Holy Ghost gave him a certain evidence thereof.”

Sewel speaks of these and other instances that might be mentioned, of the operations of the Spirit of God in His witnesses of that day, as dawning of the Reformation, “for higher,” says he, “I cannot esteem that time, because the eyes of the most zealous men of those days, were yet so much covered with the fogs which then were, and the prejudices of the old leaven, that they did not discern all things in a full clearness ; for one saw the error of one thing, and others of another,

but human affection did work too strong, and thereby they judged one another, as is abundantly mentioned in history."

The time drew on for a greater shining of gospel light; for the revival of primitive Christianity more in its fulness. And about the middle of the seventeenth century witnesses were raised up to testify against the continuance of types and shadows in the worship of God, "who is a spirit, and must be worshiped in spirit and in truth," and who caused a voice to be heard, saying of Christ the great antitype, "This is my beloved Son, in whom I am well pleased; hear ye him." He, having fulfilled the law and the prophets, and being the substance in which types and shadows end, is to be received in His inward and spiritual appearance in the heart, to wash, cleanse, purify, quicken, and renew the inner man, and there, by His light, and life-giving power, to reveal the things that pertain to life and salvation, which are hid from the wise and prudent of this world and revealed unto babes in Christ, as shown in His saying, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight."

These testimony-bearers took to themselves the appropriate name of Friends; teaching the necessity of good-will to all, even to the loving of enemies. They were, however, by some, in derision

called Quakers, because of their trembling at seasons, from the weight and power of the Spirit of Truth within and upon them, and exhorting their hearers to fear and tremble before the Lord; a name they did not cast off or reject, although given them in scorn by their enemies.

The first of these of whom we have account was a young man whose name was George Fox, born at Drayton in Leicestershire, England, in the year 1624, of parents that were members of the Church of England. "His father's name was Christopher Fox, a weaver by trade, an honest man, and of such a virtuous life that his neighbors were used to call him Righteous Christopher. His mother's name was Mary Lago, an upright woman, and of the stock of the martyrs."

George Fox in his youth was endued with a gravity and staidness of mind that is seldom seen in children; having a great aversion to seeing people carry themselves lightly and wantonly. At eleven years of age he endeavored to live a pure and righteous life, and to be faithful in all things, inwardly to God and outwardly to man, since the Lord, by His good Spirit, had shown him that he was to keep his word always, and that he ought not to commit excess in eating and drinking. He found no response to the faithful and true witness within, in any of the ways and forms of worship of his youthful time, though he went among many, and called on priests and ministers of different persuasions, and especially on those who were re-

puted eminent divines, in search of something to satisfy his seeking mind, but found them all strangers to his situation, and to that, that he was in quest of, to nourish his hungering and thirsting soul. Of one of high account to whom he went for counsel, he writes: "He would needs give me some physic; and I was to have been let blood; but they could not get one drop of blood from me, either in arms or head, though they endeavored it, my body being, as it were, dried up with sorrows, griefs, and troubles, which were great upon me." In passing through this dispensation he found not the comfort he sought after by looking outward unto man, yet relief was near, for One greater than man became his instructor. He found Him who had promised through the prophet, that "when the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I, the God of Israel will not forsake them, I will open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a pool of water, and the dry land springs of water." And thus did he find a well opened within him, springing up into everlasting life. He was given to see, and led to proclaim, that Jesus Christ had come to teach His people Himself, and through Him he had many openings, and these openings agreed one with another, and with the Scriptures.

There were times when he was, as it were, in the deep, under troubles, sorrows, and tempta-

tions; but these, he afterwards saw, were preparatory to the work unto which he was called, he being thereby enabled to speak to the states of others under similar trials and temptations; and thus through the school of Christ he was drawn forth in the light, and many were convinced through his ministry, turned to the same light, and led to embrace and uphold the same testimonies; while others there were whose understandings were similarly opened to a corresponding view of the same gospel truths, before having any personal knowledge of or intercourse with each other.

#### THEIR WEIGHTINESS AND EXAMPLE.

“We held the truth,” said William Penn, “in the spirit of it, and not in our own spirits, or after our own wills or affections.” . . . . “Our words were few and savory, our looks composed and weighty, and our whole deportment very observable.” . . . . “I cannot forget,” says he, “the humility and chaste zeal of that day. Oh! how constant at meetings; how retired in them; how firm to Truth’s life, as well as to Truth’s principles; and how entire and united in our communion.”

He calls attention to “the doctrine they taught,” and to “the example they led among all people,” and as “their fundamental principle,” and the “chief corner-stone of their fabric;” refers to the light of Christ within as “God’s gift for man’s salvation,” declaring this light to be the “root of

the goodly tree of doctrines that grew and branched out from it, which," he proceeds to mention, "in their natural and experimental order," in his "Rise and Progress of the Society," to which the reader is referred, viz.: First, repentance from dead works to serve the living God, which comprehends three operations: First, a sight of sin; secondly, a sense and godly sorrow for it; thirdly, an amendment for the time to come. "This was the repentance they preached and pressed, and a natural result from the principle they turned all people unto. For of light came sight; and of sight came sense and sorrow; and of sense and sorrow came amendment of life."

"*Communion and loving one another,*" said Penn, "is a noted mark in the mouths of all sorts of people concerning them. They will meet, they will help and stick one to another. Whence it is common to hear some say: Look how the Quakers love and take care of one another."

And if loving one another and having an intimate communion in religion, and constant care to meet to worship God, and help one another, be any mark of primitive Christianity, they had it, blessed be the Lord, in an ample manner.

*Loving their Enemies*—"They both taught and practised. For they did not only refuse to be revenged for injuries done them, and condemned it as an unchristian spirit, but they did freely forgive, yea, help and relieve those that had been cruel to them, when it was in their power to have

been even with them, of which many and singular instances might be given; endeavoring, through faith and patience, to overcome all injustice and oppression, and preaching this doctrine as Christian for others to follow."

"*Not fighting but suffering,*" adds Penn, "is another testimony peculiar to this people. They affirm that Christianity teacheth people to beat their swords into ploughshares, and their spears into pruning-hooks, and to learn war no more; that so the wolf may lie down with the lamb, and the lion with the calf, and nothing that destroys be entertained in the hearts of the people; exhorting them to employ their zeal against sin, and turn their anger against Satan, and no longer war one against another; because all wars and fightings come of men's own hearts' lusts, according to the apostle James, and not of the meek spirit of Christ Jesus, who is captain of another warfare, which is carried on with other weapons. . . . They recommended silence by their example, having very few words on all occasions."

*They were Scorned and Derided.*—"It was not very easy to our primitive Friends to make themselves sights and spectacles, and the scorn and derision of the world, which they easily foresaw must be the consequence of so unfashionable a conversation in it. But here was the wisdom of God seen in the foolishness of these things: First, That they discovered the satisfaction and concern that people had in and for the fashions of the world, notwith-

standing their high pretences to another, in that any disappointment about them" came so very near them, as that the greatest honors, virtue, wisdom, and ability were unwelcome without them.

"Secondly. It seasonably and profitably divided conversation; for this, making their society uneasy to their relations and acquaintance, it gave them the opportunity of more retirement and solitude; wherein they met with better company, even the Lord God their Redeemer, and grew strong in His love, power, and wisdom, and were thereby better qualified for His service."

*Changed in Heart.*—"They were changed men themselves before they went about to change others; their hearts were rent, as well as their garments; and they knew the power and work of God upon them; and this was seen by the great alteration it made, and their stricter course of life, and more godly conversation that immediately followed upon it."

"*The bent and stress of their ministry* was conversion to God, regeneration and holiness; not schemes of doctrines and verbal creeds, or new forms of worship, but a leaving off in religion the superfluous, and reducing the ceremonious and formal part, and pressing earnestly the substantial, the necessary and profitable part to the soul."

*How they Came Forth.*—"They came forth low, and despised, and hated, as the primitive Christians did, and not by the help of worldly wisdom or power, as former reformations, in part, have

done. But in all things it may be said, this people were brought forth in the cross; in a contradiction to the ways, worships, fashions, and customs of the world; yea against wind and tide, that so no flesh might glory before God."

*Their Testimonies still in Force.*—The doctrines and testimonies they preached, practised, recommended, and suffered for the support of, still standing in full force, are entitled to respect from all professors of Christianity, and especially from those who now claim to pass under the same name, the name of Friends; some of these testimonies may be briefly and severally referred to as follows:

#### BAPTISM.

John, who was raised up and sent from God as a helper, accessory to the transition from the Mosaical law (outwardly written on tables of stone, and containing outward observances, that could not make the comers thereunto perfect), to that inward and spiritual dispensation, the new and everlasting covenant, wherein is to be read and observed the law "as put into the mind" and "written in the heart" by Christ Jesus, the Mediator of that covenant, thus describes his mission: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." (Matt. 3:11.) And furthermore, in John 3:30 he asserts, "He

must increase, but I must decrease ;” and Paul, who was brought up at the feet of Gamaliel, learned in the law of the fathers, and well versed in Scripture, in writing to the Ephesians, tells them “there is one body and one spirit, . . . one Lord, one faith, and one baptism.”

The prophet Isaiah foretold the coming and mission of John seven hundred years before his appearance in the world (Isa. 40 : 3); and when he did come, the apostles certified that it was he that was spoken of by Esaias the prophet, as “the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight” (Matt. 3 : 3); so that we have the concurring testimony of prophets, of apostles, and of John himself, that he was sent as a messenger to prepare His way before him; who, on his coming, should be “like a refiner’s fire and like fuller’s soap,” and should sit as a “refiner and purifier of silver,” to purge and purify his people, “that they may offer unto the Lord an offering in righteousness.” (Read third chapter Malachi.)

Seeing then that the coming and calling of John was to prepare the minds of the children of men for the Messiah, for his work and reign within them, we find him, in pursuance of his mission, calling the people to repentance, preparatory and antecedent to the remission of sins, and accompanying his work with immersion in water, as emblematical and illustrative of a work or baptism soon to follow, more effective, by a hand more

powerful than his. For as John did baptize with water unto repentance, so should a greater soon appear and baptize with the Holy Ghost and with fire, separate between the precious and the vile, gather the wheat into the garner, and burn up the chaff with unquenchable fire.

Outward immersion or baptism in water answered to an outward washing or cleansing of the body, in putting away the filth of the flesh; so there was therein prefigured the baptism of the Holy Ghost, a “washing of water by the word,” even that water of which Christ is the fountain, and by the washing whereof there is a cleansing of the soul.

The similitudes and figures under the law, and antecedent to the establishing of the new covenant, and pointing to Christ and His work in the heart, were not in themselves substance, and must in Christ the substance end, even as all shadows end in the substance that cast them. Therefore water baptism being a *semblance* of that washing which cleanseth the inside of the cup or platter, or in other words the heart, will not answer in lieu thereof; but when the substance is found, and an inward cleansing is realized from that water which is found to be as a well springing up unto life in true believers, the use of the semblance or water baptism has passed away—come to an end, according to John’s testimony of Christ, “He must increase; but I must decrease;” it being evident that

increase points to continuance, while decrease points to an end.

There is no society of professing Christians that more firmly believe in the necessity of baptism than the Society of Friends; but with the apostle, they hold to “one Lord, one faith, and *one baptism*,” and they believe in Christ as the administrator of *that* baptism with the water of which He is the fountain.

*Bread and Wine*.—“I am the bread of life,” said our Saviour; and He told His disciples to pray for a daily supply of this bread, in these words: “Give us this day our daily bread.” This is the bread that nourisheth the new birth when begotten in the soul, which outward bread cannot do. Outward bread made with hands and subject to decay, or wine of human make and seen by outward vision, may feed and strengthen the body, but cannot give life to the soul, or sustain that part that goeth beyond the grave, however much they may convey to the mind a semblance of that which is more inward, deep, and abiding.

The Lord Jesus, the night of His betrayal, “took bread, and when he had given thanks, he brake it, and said, Take; eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also, he took the cup when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me; for as oft as ye eat this bread and drink this cup, ye do show the Lord’s

death till he come." Although this may be done in remembrance of Him, yet let those who continue this rite in showing forth the Lord's death till He come, consider closely whether they "have passed from death unto life," so as to witness Christ to be indeed come in His inward and spiritual appearance; whether they have arisen from the death of the old Adam, and reached or received the "second Adam, the Lord from heaven, a quickening spirit," so as to partake of that "newness of life" which he gives to the regenerated soul.

There is a supper or supping with Christ beyond outward bread and wine, which he has promised to those that hear his voice, and open the door and let him in. (Rev. 3:20.)

At the last passover He partook of with His disciples, He told them "He would no more eat thereof until it be fulfilled in the kingdom of God" (Luke 22:16); and (in the eighteenth verse) said, "I will not drink of the fruit of the vine until the kingdom of God be come;" or, as Matthew has it, "until I drink it new with you in my Father's kingdom," having before explained the kingdom of God as being within them. Therefore, what fruit of the vine is it that Christ now partakes of with His disciples in His Father's kingdom? Is it not that wine, strength, and refreshment which He and they partake of together, when they open the door of the heart and let Him in, and He comes in and sups with them and they with Him, and therein are refreshed, having come to substance indeed in

the quickening virtue, where there is newness of life ?

#### PLAIN LANGUAGE.

Friends were brought seriously to feel the force of what is embraced in the prophecy of Zephaniah, when he says: “For then will I turn to the people a *pure* language, that they may all call upon the name of the Lord, to serve Him with one consent.”

And, again, they felt the force of our Saviour’s injunction in His sermon on the Mount: “Let your communication be yea, yea ; nay, nay ; for whatsoever is more than these cometh of evil.” And, therefore, they could not conform to the custom of the world in using the phrases, “Yes, sir,” or “No, sir,” seeing that these are impure as springing from an evil root, and serve to feed or fan sparks of vanity in those to whom they are addressed. And equally did they feel restrained from using the term “Mr.,” which is a contraction for, and means Master, seeing that our Lord enjoined it upon His people (in the twenty-third chapter of Matthew), after telling them that the Scribes and Pharisees loved “the uppermost rooms at feasts,” and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi: “But be not ye called Rabbi, for one is your master, *even* Christ, and all ye are brethren; and call no man your father upon the earth, for one is your Father, which is in heaven. Neither be ye called masters, for one is your master, even

Christ." And, again, "If a man love me he will keep my commandments."

*Thee and Thou*.—In like manner were they led to conform to the Scripture language of *thee* and *thou* to a single person; a departure from this form of sound words having originated in the fallen nature that seeks to give and receive honor to and from man. The word *you* to a single person having been first so applied, it is said, to a certain person or persons of distinction, by way of showing more than ordinary respect; and thus from a small beginning, like evil weeds in taking possession of the soil, it has come into general use.

It was quite offensive to many to be *thee'd* and *thou'd* by those who, under the yoke and cross of Christ, thus addressed them; and yet they who were offended at this plain Scripture address from man, could use the same in addressing the Almighty, as though it were adequate honor to Him, while they wanted something more from their fellow-men.

Many may now float with the current in this respect, or run into the practice thoughtless of the root whence the custom sprang; but this departure is not a pattern to be followed by those who would enter or be kept "in the footsteps of the flock," or "be brought into His banqueting-house, that his banner over them may be love."

## DAYS OF THE WEEK AND NAMES OF THE MONTHS.

They saw with clearness, that in harmony and accordance with the simplicity of a Christian life and profession, it was binding on them to call the days of the week and the months by their numerical names, in order to avoid a perpetuation or seeming sanction of the superstition and idolatry, or false worships of the time when those names now in common use were given.

The Saxon predecessors of the Romans had named the several days of the week after the supposed deities they worshiped on that day. Thus:

The First day they called Sunday, from their adoration of the Sun on that day.

The Second day they called Monday, from their custom of worshiping the Moon on that day.

The Third day they named Tuesday, in honor of their idol Tuisco.

The Fourth day they called Wednesday, from their idol Woden.

The Fifth day they called Thursday, from Thor, their idol worshiped on that day.

The Sixth day they termed Friday, from Friga, an imaginary Goddess they worshiped on that day, and

The Seventh day they styled Saturday, it is said, from Saturn or Seater, by them then worshiped.

The Romans, little less idolatrous, named

The First month January, from Janus, an an-

cient king of Italy, whom heathenish superstition had deified.

The Second month was called February, from Februa, a word denoting purgation by sacrifices, it being a custom for the priests of the heathen god Pan, to offer sacrifices in this month, tending as they supposed to the cleansing or purgation of the people.

The Third month was named March from Mars, feigned to be the god of war.

The Fourth month was styled April from the Greek appellation of Venus, an imaginary goddess of the Romans.

The Fifth month was called May, it is said, from Maia, the alleged mother of Mercury, to whom they paid devotions.

The Sixth month was called June from Juno, a supposed goddess of the heathens.

The Seventh month was called July from Julius Cæsar.

The Eighth month was named August from Augustus Cæsar.

The Ninth month was called September, a word denoting seven or seventh, and is therefore now incorrectly applied to this month.

The Tenth, Eleventh, and Twelfth months have the numerical names of October, November, and December, signifying eighth, ninth, and tenth, which, though correct at the time they were first so used, are therefore not truthfully applied to the Tenth, Eleventh, and Twelfth.

Under these considerations Friends were serious and firm in allegiance to their divine Lord and Master, who pronounced heavy judgments upon the people for their idolatrous customs, and declared through the prophet Hosea, more than seven hundred years before the Christian era, "For I will take away the names of Baalim (or idols) out of her mouth, and they shall no more be remembered by their name." "I will betroth thee unto me in faithfulness, and thou shalt know the Lord." And by Zephaniah, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." "The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid."

And after the arm of the Lord had been made bare for the deliverance of His people Israel from the oppressions of Egypt, and He had brought them out from under that yoke, He commanded, saying: "In all things that I have said unto you, be ye circumspect; and make no mention of the names of other gods, neither let it be heard out of thy mouth."

Paul in writing to Titus, his son after the common faith, thus exhorts him: "In all things show thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the

contrary part may be ashamed, having no evil thing to say of you." And the same apostle, in writing to Timothy, enjoins it upon him to "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." And our Saviour, after telling the people plainly, "Whosoever will come after me, let him deny himself, and take up his cross and follow me," presently added, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

#### PLAINNESS OF DRESS.

He in whom the Spirit of Christ truly governs finds himself restrained from a conformity to the vain and changeable fashions of worldly-minded people, and impelled to set an example of bearing the cross of Christ in his daily walk. And as frivolous changes in apparel for pride's sake form a prominent indulgence of worldly men and women, he feels it especially incumbent on him, as a disciple of Christ, to avoid that "outward adorning" reprehended by the prophet Isaiah and the apostle Peter, and to "study to show himself approved unto God" by a plain and simple and useful style of apparel, suitable to the state of a pilgrim in this world, endeavoring to follow the footsteps of a meek and cross-bearing Lord. Here the main aim

is not singularity or conspicuousness, but humility and the daily cross; and the conspicuousness arises from others launching out into constant changes, into which the lowly disciples cannot diverge, knowing that pride is the motive. Yet Friends never held that religion lay on the outside, in the dress, or in any particular form of dress; it being evident that a plain dress may cover an unregenerate mind, or an unsanctified spirit. It may be, and has been, put on as a disguise, to elicit confidence and prepare the way to theft or the commission of other evil. Nevertheless, he who wore a seamless garment leads his followers along in humility and into simplicity, and teaches them not to be conformed to the world, but to be transformed by the renewing of their minds.

There is another consideration. When wheat or other grain is sown upon ground prepared to receive it, it springeth up and groweth he knoweth not how; but it is needful to protect it, by hedging or fencing the field around, not that the fence in itself will make the wheat to grow, but as a means of protection and preservation from the destroyer; and as the fence to the wheat, so when the good seed springeth up in the heart, a plain dress may, and often doth, tend to its protection, by serving as a restraint to those who wear it, from going into loose and wanton company, that influenceth to vanity; for such being prone to ridicule a plain dress, they, who put it on from conviction, not feeling at ease in such company, are often induced

to refrain from going among them, and led, in preference, into retirement, or into truth-loving association, and are thereby preserved from losing their love for this seed, and in obedience to the law of the spirit of life that maketh free from the law of sin and death. And there are, and have been besides, not a few who have given up to put away their ornaments and put on a plain garb from an impression of duty, and found peace therein, without being able to assign a reason, other than obedience to the requisition.

“By their fruits ye shall know them;” every tree bringing forth according to its nature.

The leaven which a woman hid in three measures of meal is described as leavening the whole lump; being hid in the meal, the leavening operation began within, but, continuing its changing process, reached the outside also; and thus, when the grace of God that brings salvation hath due place in the heart, it works a change therein, bringing into conformity to its nature even the outside, into simplicity, according to the apostolic injunction, viz., “Be not conformed to this world, but be ye transformed by the renewing of your minds.” Therefore Friends have felt restrained from running into the changeable fashions of the world, so pleasing to vain fancies and corrupt minds, valuing more than these the adorning of the hidden man of the heart, in that which is incorruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

It is written of the celebrated John Wesley that, towards the close of his life, he regretted that he had not made an early regulation for the Methodists, "*as strict as the Quakers,*" in regard to dress, but added that it was now too late.\*

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\* The Methodists, however, in their discipline, now say : "This is no time to encourage superfluity of dress. Therefore let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves 'with gold, or pearls, or costly array.' Let the leaders closely examine and exhort every person to put away the accursed thing" (evidently meaning the Babylonish garment). "Let the preachers warn every Society that none who is guilty herein can remain with us."

Friends' discipline (Philadelphia) advises "that all Friends, both old and young, keep out of the world's corrupt language, manners, vain and needless things and fashions, in apparel, buildings, and furniture of houses, some of which are immodest, indecent, and unbecoming" . . . . "That they avoid . . . . all such kinds of stuffs, colors, and dress, as are calculated more to please a vain and wanton mind than for real usefulness. . . . . We tenderly exhort all seriously to consider the plainness and simplicity which the gospel enjoins, and to manifest an adherence to this testimony in their speech, apparel, furniture, business, salutations, and conversation, into which our forefathers were led by the spirit of Christ, and in conformity with whose precepts and example they patiently suffered long imprisonments and persecutions, being convinced that it was their duty thus to bear a testimony against the corrupt spirit of the world" —1746.

"The spirit of truth which led our ancients to lay aside everything unbecoming the followers of Christ, still leads in the same path all who submit to its guidance."

The same discipline (pages 107 and 108) also enjoins that the youth in membership who disregard the pious exercise of parental care and authority, and run into and copy after the vain and extravagant fashions of the world in their dress and ad-

## THE SCRIPTURES AND THE KEY THAT OPENS THEM.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17); being, as affirmed by Barclay in his third proposition, "a declaration of the fountain, and not the fountain itself."

They contain—

"1st. A history of God's people in divers ages, with remarkable providences attending them.

"2d. A prophetical account of several things, whereof some are already past, and some yet to come.

"3d. A full and ample account of all the chief principles of the doctrine of Christ.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.' (2 Peter 1:21.) Therefore are they the words of God, spoken and written by holy men of old, anointed of God for

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dress, exposing themselves to the influence of evil company and excesses, &c., be timely and tenderly treated with, and shown the dangerous tendency of their conduct; and if not prevailed with to desist therefrom, and amend their ways, that they be dealt with, and if irreclaimable, disowned. And that parents in membership, who willingly indulge their children or youth under their care in such extravagance, liberties, and excess, be also treated with and disowned.

the work," but are not God "the Word," or the Word of God, for that was in the beginning with God, was God, was before the Scriptures were, and was, in the fulness of time, made flesh and dwelt amongst us. Therefore Friends in the beginning could not, neither can true Friends now, put them above their place by calling them the Word of God. There were some in former days, as well as at this day, who searched the Scriptures thinking to find eternal life in them, but would not come unto Christ the Fountain thereof that they might have life.

"Now Friends," said Penington, vol. iii, page 79, "this is an excellent thing indeed to come to and be acquainted with, and receive that which the Scriptures testify of, to wit: to receive Christ, to feel unison with Him in His Spirit, to enter into the new and holy agreement with God, into the everlasting covenant of life and peace, to feel the partition wall broken down, and the wall of salvation reared up, and the defence which is thereby." And on page 78, "Though we obtain not our knowledge of Christ by the letter, but by receiving a principle of life from God, and coming into union with His Spirit, we come to the true knowledge and owning of the letter, which, as it came from the life, so can it only be rightly read and understood in the life from which it came, so that he that is out of that (out of the life) cannot but err concerning the letter, and misjudge concerning the things of God."

And in vol. iv, page 456: “The words which Christ spake in the days of His flesh are spirit and life to this day, when He speaks them in the heart. But they are not life as men apprehend, understand, or speak them of themselves, but rather death, as so made use of; and those that thus only learn the words, or practise the words, they do not learn aright or practise aright; they do not know Christ aright; they do not believe aright, or repent aright; they cannot know Christ as He is, the word of life in the heart, nor hear Him, nor obey Him, nor be circumcised or baptized by Him; but are drowned in literal apprehensions and conceptions of their own beneath Him who is the life.”

And in vol. iii, page 286: “And those words spoken by God’s Spirit knoweth none but that Spirit which spake them. So that no man ought to venture by his private spirit to undertake to open and interpret those words.”

“When I had openings,” said George Fox, “they answered one another, and answered the Scriptures; for I had great openings of the Scriptures. The Lord opened to me that none are true believers but they that are born of God, and passed from death unto life, and though others said they were believers, yet they were not.” (Fox, Journal, 58 and 59.)

## CONVERSION OR BEING BORN AGAIN.

“Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God.

“Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother’s womb and be born?

“Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit.”

Corresponding hereunto is the testimony of Jesus to His disciples as recorded by Matthew, when they queried, Who is the greatest in the kingdom of heaven? He said, “Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.” Clearly indicating the necessity of a change of heart; the necessity of passing from death unto life; the necessity of a travel from the state we are in under the fall, and under the government of the uncrucified will, lusts, and affections, and love of worldly honor and distinction; to a new birth under grace, to a becoming children of the kingdom, abiding in Christ. “I in them and thou in me, that they may be made perfect in one.”

Paul, in writing to the Ephesians, cautions them, “That ye put off, concerning the former conversation, the old man which is corrupt according

to the deceitful lusts, and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness."

R. Barclay, in his *Apology*, p. 80, describes this change of heart, requisite to salvation, in the following language : " As by the forsaking of iniquity thou comest to be acquainted with that heavenly voice in thy heart, thou shalt feel, as the old man, or the natural man, that savoreth not the things of God's kingdom is put off, with his evil and corrupt affections and lusts ; I say thou shalt feel the new man, or the spiritual birth and babe raised, which hath its spiritual senses, and can see, feel, taste, handle, and smell the things of the Spirit : but, till then, the knowledge of things spiritual is but an historical faith. But as the description of the light of the sun, or of curious colors, to a blind man, who, though of the largest capacity, cannot so well understand it by the most acute and lively description as a child can by seeing them ; so, neither can the natural man, of the largest capacity, by the best words, even Scripture words, so well understand the mysteries of God's kingdom, as the least and weakest child who tasteth them, by having them revealed inwardly and objectively by the Spirit."

" Wait then, for this, in the small revelation of that pure light which first reveals things more known ; and as thou becomest fitted for it, thou shalt receive more and more, and by a living experience, easily refute their ignorance, who ask,

how dost thou know that thou art actuated by the Spirit of God?—which will appear to thee a question no less ridiculous than to ask one whose eyes are open, how he knows the sun shines at noonday?"

## REVELATION.

"The secret things belong unto the Lord our God: but those things which are *revealed* belong unto us and to our children *forever*, that we may do all the words of this law." (Deut. 29:29.) As by the inshining of the Sun of righteousness the mind is prepared to receive and able to bear, it is found verified as promised in Deut. 32:2. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

"When Jesus had made an end of commanding his twelve disciples, had given them great power, and sent them to preach, saying the kingdom of heaven is at hand, he also departed thence to teach and to preach in their cities. And when he had set forth the increased penalty of condemnation, that, in the day of judgment, would fall to those where most of his mighty works were done, and they repented not, he added, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast *revealed* them unto babes; even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man

knoweth the Son but the Father ; neither knoweth any man the Father save the Son, and he to whomsoever the Son will *reveal* him.”

Herein it is clearly defined that it is not in the schools, or by investigation and study, as science is learned, or as the things of this world are discovered and known, that we are to become acquainted with God, or with the things that belong to our peace ; they being hid from the wisdom and prudence of this world ; neither are they known but as they are revealed to us, even as Christ was revealed when Peter acknowledged Him to be the Son of the living God. “Blessed art thou, Simon Bar-jona ; flesh and blood hath not revealed it unto thee, but my Father which is in heaven ; and upon this rock will I build my church.” And truly this is the rock and foundation of the true church, even that revelation to us of Christ which is of and from the Father, by the Spirit. “Howbeit when he, the Spirit of truth is come, he will guide you into all truth.”

This revelation was not confined to the prophets and apostles, or to the time in which they lived ; but Paul, in speaking of the gospel, the power of God unto salvation, a dispensation to remain throughout all time, remarks, “Therein (that is, in the gospel) is the righteousness of God revealed from faith to faith.” Again, “I certify you, brethren, that the gospel which was preached of me is not after man, neither was I taught it but by the revelation of Jesus Christ.” (Gal. 1:11 and 12.)

And to the faithful in Christ Jesus at Ephesus Paul writes, “I cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.” (Eph. 1:16 and 17.)

Peter, to the strangers scattered throughout Pontus, Galatia, &c., writes, “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the *revelation* of Jesus Christ.”

Isaac Penington, vol. i, pages 306–308, affirms “that *the true knowledge is only to be had* by the immediate revelation of *Christ in the soul*. . . . That he can never believe in the nature of God, who hath not first the nature of God revealed to him. If a man search the Scriptures all his days, hear all that can be said by men concerning God, Christ, faith, justification, &c., be able to dispute about them, and think he can make his tenets good against all the world; yet, if he hath not received the true knowledge of the nature of these things, all his professed faith in them cannot be true.”

“A man receives not these revelations by study, by reading, by willing, by running, but by being formed in the will of life, by being begotten of the will of the Father, and by coming forth in the will, and lying still in the will, and growing up in the will; here the child receives the wisdom which

is from above, and daily learns that cross which crucifies the other wisdom, which joins with and crucifies the other will, which loves to be feeding on the shadowy and husky part of knowledge, without life, &c. . . .

“The true knowledge is only poured forth into the new vessel, even as ‘new wine’ must be ‘put into new bottles,’ ‘else the bottles break, and the wine runneth out,’ but when put ‘into new bottles both are preserved.’”

Thus it is that Christ revealeth himself unto those that bow their necks to His yoke, take up their daily cross, and follow Him in the regeneration.

George Fox, on page 61 of his Journal, speaking in the line of experience, says: “My desires after the Lord grew stronger, and zeal in the pure knowledge of God, and of Christ alone, without the help of any man, book, or writing. For though I read the Scriptures, that spake of Christ and of God, yet I knew Him not but by revelation, as He who hath the key did open, and as the Father of life drew me to His Son by His Spirit. Then the Lord gently led me along, and let me see His love, which was endless and eternal, surpassing all the knowledge that men have in their natural state, or can get by history or books.”

#### WORSHIP.

When Jesus was led up of the Spirit into the wilderness, to be tempted of the devil, that great

deceiver of men promised Him all the kingdoms of the world and the glory of them, if He would fall down and worship him ; but the reply was, “Get thee hence, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

This sense of the duty of divine worship appears to have been very early implanted in the mind of man, and no marvel that it was, seeing, as Paul remarks, that “He made the worlds and all things therein, that he is Lord of heaven and earth, and dwelleth not in temples made with hands, neither is worshiped with men’s hands as though he needed anything.” And remembering that “He gave to all, life and breath, and all things,” and that “in him we live and move and have our being,” surely it is our reasonable service to reverence, fear, and worship Him who made heaven and earth, the sea, and the fountains of waters.

Under the Mosaical dispensation, the first and great commandment was, and was revived by our Saviour, “Thou shalt worship the Lord thy God, and him only shalt thou serve.” And under that dispensation it was ordained that “with all thy offerings, thou shalt offer salt ;” a beautiful prefiguring of that which is to be mingled with acceptable worship and offerings under the gospel, even that salt which Jesus enjoined we should have in ourselves, with this precaution, that the savor be not lost ; for if this “salt have lost its

savor, wherewith shall it be salted ? It is thenceforth good for nothing but to be cast out and trodden under foot of men."

The Scribes and Pharisees were zealous in their way in what they called worship, but lacking this qualification, seasoning, and essence of *true* worship, our Saviour denounced them, in the words of the prophet, saying, "This people draweth near unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." And further did our Saviour say, that "out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false-witness, blasphemies. These are things which defile a man." These disqualify for worshiping the Lord in the beauty of holiness ; these disqualify for worshiping the Lord with unfeigned lips, and with incense of a sweet-smelling savor from the altar of the heart ; these disqualify for worshiping the Father in spirit and in truth. "God is a spirit, and they that worship him must worship him in spirit and in truth ; for the Father seeketh such to worship him." (John 4 : 23, 24.)

True worship may be offered unto the Lord when we are alone in seasons of retirement ; when our hands are engaged in our lawful business ; in a collective capacity in our families ; or with our friends at a place of worship,—if the mind is then and there gathered into silence, the silence of all flesh, reverently waiting upon Him. And such

will especially feel it a duty to go to a place of worship, though it be but to meet with the two or the three that meet in His name, for they have the promise of His presence.

The apostle, in writing to the believing Hebrews, entreats that they forsake not the assembling of themselves together, as the manner of some then was; and thus addresses the Romans, 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Mark, we are by this apostle not only called to a place of worship, but are to meet in the life,—our bodies a living sacrifice, quickened by living virtue from Christ.

Bevans, in his "Brief View," page 86, thus describes our duty in this respect: "To wait upon the Lord in silence, and to endeavor to preserve the mind from dwelling on thoughts which arise from the activity of the imagination; that the life and power of Christ may be felt to calm the soul, to bring every thought into subjection, to produce a real inward silence, and afford a true sense of its state, when even a single sigh arising from such a sense will be acceptable to God, because of His own begetting; for it is only His own works that can praise Him.

"And those who, by a travail of spirit, are inwardly gathered to the one source of light and life, for a renewal of their strength, become helpful to each other; the life flowing from Christ the head (who is spiritually present according to His promise) to His members, the circulation of it among them, as from vessel to vessel, produces the communion and fellowship of the saints, by which one member feeling for and sympathizing with another, all are edified."

John Woolman, page 426, thus writes: "Worship in silence hath often been refreshing to my mind, and a care attends me that a young generation may feel the nature of this worship. In pure silent worship, we dwell under the holy anointing, and feel Christ to be our shepherd. Here the best of teachers ministers to the several conditions of His flock, and the soul receives immediately from the Divine fountain that with which it is nourished. . . . In real silent worship the soul feeds on that which is Divine, but we cannot partake of the table of the Lord and that table which is prepared by the god of this world."

"If," says Phipps, in his "Original and Present State of Man," page 162, "in order to worship, the mind does not settle into stillness, the passions will be at work, and may agitate it into enthusiastic heats and vague imaginations. But in true stillness and singleness of soul towards God, they are silenced and subjugated. The still, small voice of the Inspirer of all good comes to be

heard, and the mind being closely engaged in attention thereunto, and answering it in faith and humble submission, feels Divine life and love spring up, and receives ability therein truly to worship the great Author of its existence and heavenly supplier of its wants, with a devotion no forms can reach.

“This worship is not entered upon by totally laying aside our faculties and falling into a senseless stupor, as superficial observers have imagined, but by a real introversion of mind and an attention fixed singly upon the alone object of all adoration, in patient yet fervent desire after Him; waiting to know the preparation of the heart to be of and from Him, that thereby the experience of the Psalmist may be reached, when he said, ‘I waited patiently for the Lord, and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and he hath put a new song in my mouth, even praise unto our God.’ This was no new song in itself, but being sensibly renewed to him in his acceptable waiting, he with sufficient propriety styles it so.”

#### SINGING AND INSTRUMENTAL MUSIC.

Singing and instrumental music in worship appears to have been common in the time of king David, under the covenant that was characterized

by outward ordinances; and it is related by Matthew and Mark that our Saviour was with His disciples, shortly before His crucifixion, while the legal dispensation was yet being fulfilled, when they sung a hymn and went out into the Mount of Olives; shortly after its fulfilment, and in the infancy of the Christian dispensation, the apostle Paul with Timothy, "to the saints and faithful brethren in Christ which are at Colosse," advised, "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Yet, under the new covenant, which is better than the old, as Jesus Christ "is counted worthy of more honor than Moses, inasmuch as he that builded the house hath more honor than the house," we do not find singing or instrumental music enjoined as a part of public worship, which is now established a worship in spirit and in truth. And it should not be lost sight of, that the apostle's advice to the Colossians was not to the people at large, but to the saints and faithful brethren in Christ, who with the Word of Christ dwelling in them richly in all wisdom, could no doubt at times, with great propriety, sing "with grace in the heart;" but when singing is introduced in the opening or during public worship, and any, or those generally who are present are expected to, and do participate, it has often been found that many, instead of singing with grace in the heart, are sing-

ing what does not belong to their state, and that which is false in regard to themselves. And some in so doing have been smitten in their consciences, and drawn out of the practice into retirement of mind, and into secret petitions unto the Lord, for the creation of a clean heart, and renewal of a right spirit within them ; that they might be made to know that their Redeemer liveth ; and because He liveth, they may be brought to life, and made to live also. And those who are thus quickened and renewed by His grace and good Spirit, can make melody in their hearts, and sing a new song which none but the redeemed can know or learn, and these will be concerned to follow the Lamb whithersoever He goeth, or as He may see meet to lead them.

Sewel, in his "History of the Society of Friends," vol. ii, page 413, says of them : " As to singing the words of David, as they do not suit the state and condition of a mixed multitude, they disuse the customary and formal way of singing in the churches, which has neither precept nor precedent in the New Testament."

By the admixture of music and singing with public worship, there may be a gathering into the outward court, satisfied with an activity in the creaturely part, that bringeth not under the cross nor yoke of Christ, and a settling down there, soothed into a false rest.

It is quite observable among the many professors of religion in the present day, that there is an

increasing tendency to participate in the growing extravagancies of the age, under the plausible assumption of keeping pace with the improvements of the time; as though religion were subject to change and embellishment, and could now be maintained outside of the path of self-denial, and out of the vale of humility. This is strikingly manifested in many instances in extravagance and superfluity in the erection of meeting-houses or places of public worship, with adornments to please the eye and fancy of the world; and with this growing conformity to grandeur and taste, is sometimes coupled a desire to procure organs, to carry out a fine display of worship, notwithstanding that "God is not worshiped with men's hands."

Our Saviour did not call the main attention to outward things, or encourage fine buildings to worship in, but on the contrary, when asked to behold the grandeur of the temple, in the words, "Behold what manner of stones and what buildings are here," instead of commending them, He said, that "one stone should not be left upon another, that should not be thrown down."

Should it not be deeply pondered; what will in the end be the portion of those who look more to show, and a fine outward appearance in the way of worship, than to the inward life and virtue of Christ, who knoweth the motive, and seeth things as they are, and before whom high and low, rich and poor, are on a common level according to their allegiance? "Hearken, my beloved brethren,"

said the apostle James, “hath not God chosen the poor of this world rich in faith, and heirs of salvation, which he hath promised to them that love him?” mark the words, “*to them that love him.*”

## MINISTRY.

The Lord in all ages has seen meet to try the faith of His people, and to bring under and through a preparation of soul, those whom He anoints and qualifies for His work and service.

The faith of Abraham was tested in the trial of offering up his son Isaac; Joseph was brought through many trials, as in the pit, in the Egyptian prison, and in other ways, preparatory to service in saving his people and others alive. Moses was made to tremble at the majesty of the Most High, at the burning bush in Horeb. The immediate disciples of our Lord and Saviour forsook all to follow Him, and were with Him some considerable time before they were commissioned to go forth as ministers of the word, testifying unto others that the kingdom of God had come nigh unto them. And after His resurrection, when He was about to ascend to the glory He had with the Father before the world was, He commanded them to tarry at Jerusalem until endued with power from on high; an injunction binding on all true believers; to wait on the Lord, for the “promise of the Father,” the descendings of heavenly dew or unction, under

which His servants are qualified to accomplish the thing whereunto He may send them.

Paul was learned in the scholastic divinity of his time, was brought up at the feet of Gamaliel, taught according to the perfect manner of the law of the fathers, and after the “most straitest sect” of their religion lived a Pharisee ; thought within himself that he ought to do many things contrary to the name of Jesus of Nazareth ; was zealous toward God, and active in his profession, yet lacked the right qualification for doing God service ; but went on striving against the pricks of conscience, until he was met with by that great light, even Jesus, by the way, as he went to Damascus, as he thus relates : “At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me ? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord ? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet ; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee.”

Here we find a direct and impressive call to the ministry ; not based upon his literary attainments, his knowledge of the law, or his profession ; but

a call out of these into a different manner of life, and to minister, not of the things he had read or studied, but of the things he then saw in the visions of light, and of the things in the which Christ should from time to time appear unto him.

He "conferred not with flesh and blood," neither was disobedient to the heavenly vision; but obeyed this call to the ministry of the new covenant, by the messenger of it.

And seeing that "the gospel is the power of God unto salvation," they only can be ministers of the gospel who have received and do receive of this power. The spirit of man knoweth the things of a man, but "the things of God knoweth no man but the Spirit of God." "For our gospel came not unto you in word only," said Paul to the Thessalonians, "but also in power, and in the Holy Ghost, and in much assurance;" and Peter in writing to the "strangers," elect "through sanctification of the Spirit," enjoins, "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ." And Archippus was cautioned to "take heed to the ministry" he "had received in the Lord, to fulfil it."

How great was the folly in the builders of Babel, to assume to build a tower whose top

should reach unto heaven, that they might get them a name, and not be scattered. Is it any less presumption for man, in his wisdom as man, even with all the learning of the schools, and in the way or name of divinity, to assume to reach the kingdom of heaven, to point out the way thereto, to minister the word, or to expound the mysteries of redemption? Doth not God even in this thing fulfil His word: "I will confound the wisdom of the wise, and bring to nought the understanding of the prudent?" and may we not attribute to this the great confusion of languages which has arisen in the various sects of professing Christians?

George Fox, in speaking of ministry and ministers, "Journal," p. 64, says: "The ministry of Christ Jesus and His teaching bringeth into liberty and freedom; but the ministry that is of man, and by man, which stands in the will of man, bringeth into bondage, and under the shadow of death and darkness. Therefore none can be ministers of Christ Jesus but in the eternal Spirit, which was before the Scriptures were given forth; for if they have not His Spirit they are none of His. Though they may have His light to condemn them that hate it, yet they can never bring any into unity and fellowship in the Spirit, except they be in it." . . . . Page 295, "Take heed of many words; what reaches to the life settles in the life. That which cometh from the life, and is received from God, reacheth to the life and settles others in it. . . . If Friends do not live in the

pure life which they speak of, to answer the life in those they speak to, the other part steps in, and so there comes up an outward acquaintance, and he lets that come over him. But as every one is kept living in the life of God, over all that which is contrary to it, they are in their places." . . . .

Page 297. "If any one have a moving to any place, and have spoken what they were moved of the Lord, let them return to their habitation again ; and live in the pure life of God, and in the fear of the Lord ; so will ye be kept in the life, in the solid and seasoned spirit, and preach as well in life as in words. None must be light or wild. For the seed of God is weighty, brings to be solid, and leads into the wisdom of God, by which the wisdom of the creation is known. But if that part be up which runs into the imaginations, and that part be standing, in which the imaginations come up, and the pure spirit be not thoroughly come up to rule and reign, then that will run out that will glory, boast, and vapor ; and so will such an one spoil that which opened to him ; this is for condemnation. Let every one mind that which feels through and commands his spirit, whereby every one may know what spirit he is of; for he should first try his own spirit, and then he may know others."

Page 489. " And all friends and brethren, that declare God's eternal truth and word of life, live in it, be seasoned with grace, and salted with the heavenly salt, that your lives and conversations

may preach wherever you may come ; that there be no rawness, nor no quenching of the Spirit, nor despising prophecy, either in men or women. For all must meet in the faith that Jesus is the author of, and in the light that comes from Him, and be so grafted into the life, that your knowledge may be there one of another in Christ, and that there may be none slothful, nor sitting down in earthly things, minding them like Demas of old, lest you clothe yourselves with another clothing than you had at first ; but all keep chaste, for the chaste follow the Lamb.

“ And Friends that are ministers, possess as if ye did not ; be married as if ye were not ; be loose to the world in the Lord’s power ; for God’s oil will be atop of all visible things, which makes His lamps burn, and gives light afar off. Let none strive nor covet to be rich in this world, in these changeable things that pass away ; but let your faith stand in the Lord God, who changes not, created all, and gives the increase of all.”

Barclay, in his “Apology,” 10th prop., pages 355-357, writes : “ The ministers we plead for, are such as are actuated and led by God’s Spirit, and by the power and operation of His grace in their hearts, are in some measure converted and regenerate ; and so are good, holy, and gracious men.

“ The ministers we plead for are such as act, move, and labor in the work of the ministry, not from their own mere natural strength and ability, but as they are actuated, moved, supported, as

sisted and influenced by the Spirit of God, and minister according to the gift received, as good stewards of the manifold grace of God. . . . [They] are such as, being holy and humble, contend not for the precedence and priority, but rather strive to prefer one another, and serve one another in love; neither desire to be distinguished from the rest by their garments and large phylacteries, nor seek the greetings in the market-places, nor uppermost places at feasts, nor the chief seats in the synagogues; nor yet to be called of men masters . . . . And in a word, we are for a holy, spiritual, pure, and living ministry, where the ministers are both called, qualified, and ordered, actuated and influenced in all the steps of their ministry, by the Spirit of God; which being wanting, we judge, they cease to be ministers of Christ."

The author of the "Life of William Dewsbury," page 220, writes of Friends, "From him who instructed them they learned, agreeably with the testimony of the Holy Scriptures, that Gospel ministry can only be exercised by virtue of a gift received from Christ, and under the immediate influence of His Spirit; and that therefore, no unregenerate person can ever really be one of His ministers. And although multitudes intruded themselves into that sacred office, under the sanction of prevailing opinions and established systems, Friends bore a decided, a conscientious, and a

living testimony, against all exercise of ministerial functions unless authorized as above."

George Whitehead (Friends' Library, vol. viii, page 234), sets forth as his "belief and persuasion when convinced of the blessed truth, that all who are truly called into Christ's ministry, to be ministers of the everlasting gospel and preachers of righteousness, must be sanctified, divinely inspired, and gifted for that sacred work and service of our blessed Lord Jesus Christ ; they must be careful that their conversation be such as becometh the gospel ; they must live good lives, as well as speak good words ; they must be men fearing God and eschewing evil, truly fearing God, and hating covetousness, and giving no offence in anything, that the ministry be not blamed ; concerning which, the Lord hath laid on me a godly care, which still remains upon me, both for myself and others ; that our ministry be not blamed, and that no offence be given to cause blame thereupon. What signifies it for any to have a name to live, when they are dead ? What will it avail them ? Or for loose, vain, proud, covetous, or unsanctified persons to pretend to be in holy orders, when they themselves are altogether unholy, polluted, and sinful ? I was in my very young years fully persuaded that Jesus Christ would neither employ wicked or corrupt persons in His sacred service of the ministry, nor afford such His presence in their preaching, whatever they pretend or profess in His name. It is Christ's

faithful ministers who truly obey Him, and follow His example, that He will accompany with His divine presence, and help in their ministry and Gospel testimony. It was to such He gave this great encouragement and promise, Lo, I am with you alway, even unto the end of the world, or throughout all ages."

## PRAYER.

Early in the history of man, prayer under a right qualification was owned as incense of a goodly savor, in appeasing the wrath of God for transgression and in seeking reconciliation to divine favor, and preservation therein; and it remains to be a duty to pray to the "Father which is in secret," to be kept in the hour of temptation; for deliverance from evil; for preservation, and for guidance in the way everlasting; and it may be at times for the welfare of others, as in the case of Abraham, who was to pray for Abimelech, Gen. 20: 7, 17. "So Abraham prayed unto God; and God healed Abimelech and his wife, and his maid-servants."

And in the case of the children of Israel when they were disposed to put away their false gods, or false worships, 1st Samuel, 7. "Samuel said, gather all Israel to Mizpeh, and I will pray for you unto the Lord." And they gathered unto Mizpeh and asked Samuel not to cease to cry unto the Lord for them, and "Samuel cried unto the Lord for Israel." And the Lord heard him, and

while they were thus humble, worked for their deliverance.

We read in Scripture of a new birth requisite to salvation, and “prayer,” as described by Pennington, vol. ii, page 380, “is the breath of the living child [this new birth] to the Father of life, in that Spirit which quickeneth it, which giveth it the right sense of its wants, and suitable cries proportionable to its state in the proper season thereof. So that, mark, prayer is wholly *out* of the will of the creature; wholly out of the *time* of the creature; wholly out of the *power* of the creature: in the Spirit of the Father, who is the fountain of life, and giveth forth breathings of life to his child at His pleasure.”

And in vol. iii, page 314, “The breathings which arise from the true birth, from the living sense which God gives to the true birth,—these are the true prayer. There is a spirit of prayer and supplication given by God to His children, to wrestle and prevail with Him by. All prayer that arises from and is given by that Spirit is true prayer; all other prayer is not right and true, but at best an imitation of the true. ‘We know not what to pray for as we ought; but the Spirit maketh intercession for us, with groanings which cannot be uttered.’ Mark, the very groanings that come from God’s Spirit, from His breathing and work upon the heart, are right prayers in God’s sight, but other sighs and groans are not so.”

And we find that of the two men who went up

into the temple to pray, he who “smote upon his breast,” saying, “God, be merciful to me, a sinner,” went down justified, rather than the Pharisee, who had words at command, and claimed a merit for his strict moral course and religious performances.

Christ enjoined His disciples—and of course also those who would be such by having Him to abide with and rule in them—not to be as the hypocrites, making a show before men, for such have their reward. “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.” They were not to use vain repetitions, as the heathen do, “thinking” thereby to do good, and “to be heard for their much speaking.” “Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.” And the pervading feeling and prayer of the heart is to be that His kingdom may come and be established within; that His will be done on earth and in us, as it is done in heaven; that we may receive each day a portion of that bread that feeds the new birth, keeps it alive, and giveth increase; that no enmity be found lurking within, or aught that would not forgive men their trespasses; and having forgiven others, that we may be forgiven; and for deliverance from temptation, and preservation from evil; ascribing to Him, the All-seeing One, the king-

dom, the power, and the glory, forever. Amen.  
Read the sixth chapter of Matthew.

KNEELING OR RISING IN TIME OF VOCAL PRAYER,  
AND UNCOVERING THE HEAD.

While there may not be any express Scripture command in regard to kneeling or rising in time of vocal prayer, when met together for Divine worship, there is abundant evidence to show that the practice of Friends herein is not established without good foundation.

When Solomon had built the temple in Jerusalem, and they brought in the Ark of the Covenant of the Lord unto his place, to the oracle of the house, under the wings of the cherubim, "the glory of the Lord filled the house, that the priests could not stand to minister;" "And the king turned his face, and blessed the whole congregation of Israel. And all the congregation of Israel stood: and Solomon kneeled down upon his knees before all the congregation of Israel, and prayed earnestly unto the Lord, that his eyes might be open and his ears attent unto the prayers that should be made in that place" (2 Chron. 5:14; 6:3, 13, 40.)

It appears to have been the practice of Christ and the apostles to kneel down in time of vocal prayer, a position of body emblematical of bowedness of spirit; as, for instance, our Saviour about the time of His betrayal, "withdrew about a

stone's cast" from His disciples, and kneeled down and prayed. (Luke 32: 41.) And Stephen, at the time of his martyrdom, kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." (Acts 7: 60.) Also Peter, in restoring Dorcas or Tabitha to life, put them all forth, and *kneeled down* and prayed; and, turning him to the body, he said, "Tabitha, arise;" and she opened her eyes: and when she saw Peter, she sat up. (Acts 9: 40.) When Paul had spoken unto the elders of the church at Ephesus, "he *kneeled down* and prayed with them *all*." And when at Tyre, finding disciples, Paul tarried there seven days; "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed." (Acts 20: 17, 36; 21: 5.)

In regard to uncovering the head, Paul, in 1 Cor. 11: 4, saith, "Every man praying or prophesying having his head covered, dishonoreth his head;" and giveth as a reason, "Forasmuch as he is the image and glory of God."

There were some quite early in the Society of Friends who let in "vain imaginations," and opposed that others should take off their hats "when any one prayed in a meeting;" which Sewel calls, in the case of John Perrot, "strange fire;" and mentions that several years passed before it was altogether extinguished. And with this "strange

fire" were coupled extravagancies and a falling away.

"About this time," remarks Fox, in his Journal, page 404, "some who had run out from the truth and clashed against Friends, were reached unto by the power of the Lord, which came wonderfully over, and made them condemn and tear their papers of controversy to pieces. Several meetings we had with them; the Lord's everlasting power was over all, and set judgment on the head of that which had run out. In these meetings, which lasted whole days, several who had gone out with John Perrot and others, came in again, and condemned that spirit which led them to keep on their hats when Friends prayed and when themselves prayed."

In that day it was charged upon Friends, "that they worshiped the form beyond the power, because they keep their hats on when they wait and worship in silence; but in public prayer, both men and women either stand up or else kneel down, and the men all put off their hats. Herein," it was said, "they worship, reverence, and adore the form outwardly, and the words more than the word of life in their hearts," &c. To which Pennington replies (vol. iv, page 345): "The thing is nakedly and plainly thus: the great God, by the arm of His power, hath gathered a people to himself, and taught them to worship Him in His own Spirit and truth; yea, He hath taught us to be continually retired, and upon our watch, and in

His fear; eyeing and regarding Him in *all* we do . . . Yet, while we are sitting thus watching, or when breathings or praises arise, we are not taught or required of the Lord to pull off our hats or kneel on our knees. But when the Lord moveth, and calleth any forth (for the assembly or in the name or on the behalf of the assembly) to offer prayer or praises to God, then to signify our unity in the spirit, and our joint reverence to our God, we are moved either to kneel or to stand, as the Lord shall incline our hearts, and to uncover our heads before Him. And in this we do not adore the form, but as our God knoweth and beareth witness, Him who hath taught us the form, and who teacheth us to continue therein, and justifieth us in the use and practice thereof."

If any should now be disposed to call in question this practice of rising or kneeling and taking off the hat, indicative of unity and "joint reverence" when an approved minister is engaged in vocal prayer, in our religious meetings, let such consider the falling away from the truth, and the end of many of those who opposed it (and saw not their error) in the early days of the Society ; and let them look narrowly into their own hearts, and see if they are not trying to fathom the deep things of God, in and by their own spirits; by the spirit of man, that "comprehendeth not the things that be of God, neither can know them, because they are spiritually discerned."

## WAR AND EXEMPTION FROM IT.

War was permitted, under the old covenant or Mosaical dispensation, as a rod or chastisement to be waged by man on his transgressing fellow-man ; yet the everlasting Jehovah, whose prerogative it is to decree as He seeth meet unto His creature man, not finding that covenant faultless (Heb. 8: 7), superseded it by a better, established upon better promises (Heb. 8: 6), even a new and living way, wherein the root and spring of war and fighting is destroyed and taken away from those who enter fully into that covenant, and walk in that living way.

This ending of war was seen and foretold by the prophets Isaiah and Micah, more than seven hundred years before the Christian era ; and coupled with it they described a flowing of people unto the mountain of the Lord's house ; a gathering to His teaching and a walking in His paths. (Read second chapter Isaiah and fourth chapter Micah.) “ And he shall judge among many people, and rebuke strong nations afar off ; and they shall beat their swords into plowshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more.”

The warless and peaceable nature of this new and lasting dispensation was strikingly confirmed at the birth of our Saviour, the Mediator of this

covenant, as the shepherds who saw the glory and heard the praises of the heavenly host have testified.

“And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will to men.”

This testimony of the shepherds to the glory of the Lord, and harmonious praises of the heavenly host, setting forth the nature of Christ’s kingdom, is not only confirmatory against war, and in harmony with the prophecies of that kingdom, but is also in unison with the many testimonies of our Saviour Himself.

In reviving the first and great commandment, “Jesus said unto him, thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”

Some, “in the outward courts,” may say, this peace principle, this loving our neighbor as ourselves, may do well enough in time of peace, or serve to check offensive war, but surely I must be allowed to defend myself from attack or insult, and to assist in defending my country from invasion.

But what saith the Alpha and Omega, before whom every knee must bow, and unto whom every

tongue must confess? He taught His disciples saying, “Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also:” Matt. 5: 38-39; and in verse 43, &c., “Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

In these instructions of Jesus to His disciples, we find requisitions sufficiently comprehensive to nip in the bud, or totally to destroy, all wars and fightings under the gospel, to the followers of “the Lamb of God which taketh away the sin of the world;” these following him in the regeneration, experience “the axe to be laid unto the root of the trees,” and the foundation to be removed, in which wars spring up. “Come they not hence,” said the apostle James, “even of your lusts that war in your members?”

Lust then, or corrupt desire, with its conceivings, being the *cause* of war amongst men, is to be destroyed, that the *effect* may cease; is to be withheld in a warfare unto conquest, under a Prince whose kingdom is not of this world, and whose servants

cannot fight with carnal weapons. And lest they be taken unawares, He commandeth a watch to be set, yea and to be kept up, over the tongue, over the feelings, against covetousness, against jealousies, envyings, strife, malice, evil surmisings, evil speaking, intemperance in eating and drinking, against cursing, swearing, and all kindred indulgences. And He furthermore calleth for vigilance in warring against these as they appear in the mind, and giveth the vigilant ability to overcome, so that when they are brought under, and the Prince of peace rules within,—the soul comes as it were unto the holy mountain of the Lord, in which nothing shall hurt nor destroy, and where the wolf and the lamb shall feed together, &c.

There is then found no disposition like hurting or destroying a fellow-creature; for those whom we love, how can we fight or desire to injure?

This is the happy condition tendered to us under the gospel, as we are faithful in yielding ourselves servants in obeying the call, and enlisting in the warfare of the Lamb. And this is the experience of all who are made living witnesses of the full extent of the efficacy of the gospel as “the power of God unto salvation.”

Again, war being brought in under the fall, its ground is brought to an end in those who are redeemed from the fall; their warfare being directed against Satan and his workings in the heart, against lust, and the arising of evil in themselves, and not against their fellow-creatures.

Government among men in the fall was, and is, found to be a necessary institution, under which it is our duty to "submit to every ordinance of man for the Lord's sake." And when its laws and ordinances are of this cast, and the rulers and magistrates are men fearing God, and eschewing evil, these laws will be applied for "the punishment of evil-doers, and for the protection and praise of them that do well." But when the laws are not of this cast, and an active compliance with them comes in conflict with the divine law in the conscience, it then becomes a duty, as law-abiding citizens, patiently to endure the penalty of the law ; and in so doing, the law is submitted to for conscience' sake, and is satisfied, as though actively complied with. And it is equally repugnant to the divine law to pay for, or hire a substitute to do that for us which we are conscientiously restrained from doing, and are freed from by "the law of the spirit of life in Christ Jesus."

As the Omnipotent Jehovah took the children of Israel by the hand to lead them out of Egypt, so doth He now take His children by the hand to restore them from the fall. And those who are obedient to the light of Christ, and to the gradual unfoldings of its teachings by the way, will be brought into a better state : when shown that it is wrong to swear, they must not swear ; when shown that it is wrong to defraud, they must not defraud ; when shown that it is wrong to give way to anger or malice, they must restrain their passions ; when

made to feel a requirement to put away ornaments, and to put on plain and modest attire, they must yield thereto ; when shown that it is wrong to fight, they must not fight or promote it in others ; when shown that they must use the language of our Saviour, and not be ashamed of Him and His words before men, they must take up the cross and obey ; and thus as obedience is carefully carried out, step by step, there will be a growing in grace, and in a saving knowledge of the truth ; the gospel state will be reached in which war is abolished, and peace and quietude reigns.

#### DISCIPLINE.

“ It cannot be said that any system of discipline formed a part of the original compact of the Society. There was not, indeed, to human appearance, anything obviously systematic in its formation. It was an association of persons who were earnestly seeking, yea, panting after the saving knowledge of Divine Truth. They were men of prayer and diligent searchers of the Holy Scriptures. Unable to find true rest in the various opinions and systems, which in that day divided the Christian world, they believed that they found the Truth in a more full reception of Christ, not only as the living and ever-present head of the church in its aggregate capacity, but also as the light and life, the spiritual ruler, teacher, and friend

of every individual member." (See Introduc. to London Discip., 3d ed., p. 16.)

It does not appear that Friends had any written form of discipline in the Society before the year 1666. (Life of William Dewsbury, page 167.) About this time, their numbers having largely increased, it became a weighty concern with George Fox, William Dewsbury, and others, to establish order in the then youthful Society, as circumstances developed the need thereof, and as the same was opened to them in that wisdom that gathered them, which "is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (James 3 : 17.)

Indeed, it is remarkable how similar were the openings at that time, of those who were brought under the weight, the responsibility, and concern of establishing wholesome rules for the preservation of the body in harmony and love; and how accordant with the discipline as transmitted to us; in caring for the poor; in the setting up of religious meetings; in the selection of persons of upright lives and conversation as overseers of the flock; in the appointment of members of judicious discrimination and judgment as elders, to be joined with ministers, for the exercise of a care that the Society be preserved from a lifeless and false ministry; in a right and comely order in the accomplishment of marriages; in looking after delinquents, and seeking the restoration of offenders in

the spirit of meekness ; and in testifying of those who would not be reclaimed, that they are no longer of our communion. These, with other matters, were prominent subjects that thus early engaged their attention, and general advices were given as occasion seemed to call for them. These advices have been collected and embodied under the name of discipline ; in vindication whereof, it has been remarked by Friends of a later period, but reaching to that time, that “ the apostles and disciples of our Lord and Saviour Jesus Christ, found it necessary to meet together for the consolation and strength one of another ; when, pursuant to the design of the gospel, the nature of which is to produce peace on earth and good will to men, a care arose for the edification of the church, and that all being of one family, might be of one mind.

“ And as it hath pleased the great Head of the church to inspire us with degrees of the same universal love and good will, we are engaged not only to meet together for the worship of God, but also for the affectionate exercise of a Christian care over each other, answerable to the description which He, the ever-blessed Shepherd, gave of His flock—‘ By this shall all men know that ye are my disciples, if ye have love one to another.’ (John 13 : 35.)

“ For this important end, and as an exterior hedge of preservation to us against the many temptations and dangers to which we are exposed,

the following rules which have been occasionally adopted by the Society, now form our code of discipline.

"In the exercise whereof, it is to be observed that if any member be found in conduct subversive of its order, or repugnant to the testimonies with which we believe we are intrusted for the promotion of truth and righteousness, it becomes our indispensable duty to treat with such in Christian meekness and brotherly compassion, without unnecessary delay or improper exposure, according to the direction of our Lord: 'If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. But if he neglect to hear them, tell it unto the *church*; but if he neglect to hear the *church*, let him be unto thee as a heathen man and a publican.'" (Introduc. to Balt. Discip., 1821.)

In the above it is acknowledged as expressly binding on the living members, according to our compact, to arraign before the church all members who may be found in conduct subversive of the order or repugnant to the testimonies given us to bear, and who will not otherwise be reclaimed; and a church, according to Barclay, in his treatise on Church Government, page 32, "is no other than a meeting or gathering of certain people,

which (if taken in a religious sense, as most commonly it is) are gathered together in the belief of the same principles, doctrines and points of faith, whereby as a body they become distinguished from others, and have a certain relation among themselves, and a conjunct interest to the maintaining and propagating these principles as they judge to be right, and, therefore, have a certain care and oversight over one another, to prevent and remove all occasions that may tend to break this their conjunct interest, hinder the propagation of it, or bring infamy, contempt, or contumely upon it."

And on pages 55 and 56 of the same work, he adds: "Suppose a people really gathered into the belief of the true and certain principles of the gospel, if any of these people shall arise and contradict any of these fundamental truths, whether have not such as stand, good right to cast such a one out from them, and to pronounce positively: This is contrary to the truth we profess and own, and, therefore, ought to be rejected and not received, nor yet he that asserts it, as one of us. And is not this obligatory upon all the members, seeing all are concerned in the like care as to themselves, to hold the right and shut out the wrong? I cannot tell if any man of reason can well deny this." And further, on pages 58 and 59: "If God has gathered a people by this means into a belief of one and the same truth, must not they, if they turn and depart from it, be admonished, reproved, and condemned (yea, rather than those that are

not come to the truth), because they crucify afresh unto themselves the Lord of glory, and put Him to open shame? It seems the apostle deemed it very needful they should be so dealt with (Titus 1: 10), when he says: ‘There are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped,’ &c. . . . ‘Were such a principle to be received or believed, that in the church of Christ no man should be separated from, no man condemned or excluded the fellowship and communion of the body, for his judgment or opinion in matters of faith, then what blasphemies so horrid, what heresies so damnable, what doctrines of devils but might harbor itself in the church of Christ? What need then of sound doctrine, if no doctrine make unsound? What need of convincing and exhorting gainsayers, if to gainsay be no crime? Where should the unity of the faith be? Were not this an inlet to all manner of abomination, and to make void the whole tendency of Christ and His apostles’ doctrine, and render the gospel of none effect, and give liberty to the unconstant and giddy will of man to innovate, alter, and overturn it at his pleasure? So that from all that is above mentioned, we do safely conclude that where a people are gathered together into the belief of the principles and doctrines of Christ, if any of that people shall go from their principles, and assert things false and contrary to what they have already received; such as stand and abide firm in the faith, have power by the

Spirit of God, after they have used Christian endeavors to convince and reclaim them, upon their obstinacy, to separate from such, and to exclude them from their spiritual fellowship and communion; for otherwise, if this be denied, farewell to all Christianity, or to the maintaining of any sound doctrine in the church of Christ."

While faithful Friends were engaged in the establishment of order and wholesome rules in the newly gathered Society, the same potent enemy that tempted our first parents in the garden of Eden, persuading them to believe they should not surely die by transgression, but that their knowledge and enlargement would be increased by partaking of that they were warned not to touch lest they die, setting it before them as "good for food" and "pleasant to the eyes," and withal to be desired to make them wise—the same that tempted men, "when the whole earth was of one language and one speech," to assume by the work of their own hands, to build them a tower whose top should reach unto heaven, to get them a name, and to keep them from being scattered, thereby leading them into confusion, that they understood not each other's speech, and were thence scattered abroad upon the face of all the earth—the same that came near working utter destruction in the whole congregation of the children of Israel by entering into Korah, Dathan, and Abiram, inducing them to raise a company, and to charge Moses and Aaron with taking *too much upon them*, and with not

having yet brought them to the promised land, assuming themselves equally holy; and when Moses interceded for the people, calling them away from the tents of these assuming men, with the command to touch nothing of theirs lest they be consumed in all their sins; and when they were separated and brought out, the earth opened her mouth and swallowed up Korah and company, their houses, and all that appertained unto Korah, with all their goods, and the two hundred and fifty that offered their incense were consumed by fire; and of the congregation who gave ear to Korah, Dathan, and Abiram, so as to gather to the door of their tabernacle, although they came away at the call of Moses, yet more than fourteen thousand perished in the plague—the same that deceived Saul, inducing him to spare the best of that which was appointed to destruction, blinding him into the belief that he had performed the commandment of the Lord, and thus bringing about the loss of his kingdom—he that showed our Saviour all the kingdoms of the world, and the glory of them, saying to Him, “All these things will I give thee, if thou wilt fall down and worship me”—he that “savoreth not the things that be of God, but those that be of men”—even that same invisible deceiver was also engaged, by a secret influence, in striving to overthrow the Lord’s work then spreading in the earth. Failing, as a roaring lion, in persecution, stripes, and imprisonment, to gain his end,

he busied himself in a more fawning manner, even as an angel of light, to work on the credulity of some, as an adviser and friend ; allowing them to believe with the apostle John, that " when he the Spirit of truth is come, he will guide into all truth," but assuming that all must be left to the guidance and government of the Spirit of truth in their own minds, without any written rules of order or prescription, which was alleged to be an abridgment of Christian liberty. These seemed not to see the liability and even danger of acknowledging the truth of this fundamental doctrine of the divine light as a leader and guide while yet actuated by a wrong spirit ; they seemed not to see that men may acknowledge and believe the doctrine of the inward light of Christ, and yet mistake the suggestions of their own dark imaginations for the leadings of this divine light. And furthermore, they did not realize that to those " who are baptized by the one Spirit into the one body," even into Christ, and there abide, as " faithful believers and obedient walkers," by the light and spirit of God within, is given a true sight, a just sense, taste, relish, and savor of the nature of spirits, which the grand enemy of Christ and His people may assume under plausible and seemingly innocent appearances. For " my sheep hear my voice and I know them, and they follow me ; and a stranger will they not follow, but will flee from him, for they know not the voice of strangers."

" It was the express promise of Christ to send

the Comforter, the Spirit of Truth, to lead into all truth, which the apostle John assures us was made good, not only to disciples, but to the then churches of Christ, to whom he writ these unanswerable passages: Ye have an unction from the Holy One, and ye shall know all things. Again, but the anointing which ye have received of Him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you ye shall abide in Him."

"By which it is evident that the church of Christ has an infallible spirit by which to discern the spirit of a sheep from the spirit of a wolf, though he come in sheep's clothing. This doctrine Christ himself taught us, when He said, Beware of false prophets, which come to you in sheep's clothing. Again, take heed that no man deceive you; for many shall come in my name saying, I am Christ, and shall deceive many. Whence it follows that there should be false prophets yet in sheep's clothing—which is a deceitful spirit acting under refined appearances; and to compass its deceit the better, shall palliate it, with the pretence of being led by the Spirit or Light of Christ within. So that, as deceitful spirits were foretold, the way to know them was both promised and enjoined. My sheep hear my voice, said the great Shepherd, and a stranger will they not hear. Who is this stranger? Not always false doctrine, but a false spirit covered with true

doctrine. They shall come in my name, that is, pretending authority from me and speaking my words, not having my Spirit. Christ's Spirit within is His voice within, and 'tis that alone gives to discern the strange voice, let it come with never such true words.

"Had Christ left His church destitute of this touchstone, they had been imposed upon by every false spirit, and His flock devoured by every wolf in sheep's clothing. Sheep know sheep, not only by sight, but instinct, and wolves too; for if shepherds be of authority, they tell us that if a wolf be near, though out of sight, the sheep will bleat their antipathy.

"So do the sheep of Christ know each other by the instinct of that Divine nature they are mutually partakers of; and by it do they discern the wolf within, notwithstanding the sheep's clothing without. It was for this end they were to have salt in themselves, that they might see, relish, and discern thereby who were so salted, anointed, or spirited, &c." (See Penn's Works, vol. ii, page 200, edition of 1726.)

But while, according to the apostle, "the god of this world hath blinded the eyes of them that believe not," yet such were not the greatest deceivers in the camp of Israel; nor yet are they the most effective deceivers among those professing under our name, or in any church. But those who have been permitted to hear, see, taste, and handle of the word of life, and afterwards have given ear to

the plausible reasonings and deceivings of the enemy, were and always have been the greatest and most influential deceivers in the church.

As the serpent crawls upon the ground, and hides himself in the grass, or among the wild growths and coverings thereof, so doth the enemy secrete himself and work deceitfully in the earthly and unregenerate mind. Putting self or man-wisdom at the helm, and gradually spreading darkness around; and putting false lights ahead; and pointing them out as marks to steer for; the unwary are drawn from their course, until shipwreck is the inevitable consequence to those who are allured and drawn aside thereby.

This was exemplified in the Society of Friends some thirty years or so after its rise. Some, who had been preachers of righteousness among them, giving way to false reasoning and delusive representations or whisperings of the enemy, were led to oppose written rules of discipline for the promotion of order and government in the Society, composed as it was of members of different degrees of growth and experience in the truth.

Among these were John Wilkinson, John Story, William Rogers, Thomas Crisp, John Perrott, and others; while many who loved liberty, and preferred living without restraint, were gathered to them, so that separate meetings were set up. But upon this blind procedure there was a blast. They ran into confusion among themselves. Some saw their error and returned to Friends with confession

and condemnation of their course; but others ran quite out from the truth and into many extravagancies.

James Naylor may also be mentioned as a warning against the danger of giving ear to flattery and exaltation, and of being deceived by appearances. He was convinced under the ministry of George Fox, in or about the year 1651; was for a time an eminent minister, powerful in testimony to the reaching and convincing of many of his hearers; but giving ear to the undue praise of man, or rather flattery from misguided women, he missed his way. Self springing up in disguise, and he, unawares to himself, becoming "exalted above measure at the abundance of revelation," he slipped and fell from that grace whereby, in humility, he had been enlightened, enlarged, and sustained. Still retaining his profession under the appearance of much sanctity, coupled with patience under suffering, he became a deceiver of others, permitting much extravagance in the way of flattery and false adoration to himself, under pretence of worshipping Christ in him. So greatly did he carry out the semblance of a Christian spirit, that when sentenced by Parliament to four hours in the pillory, to be whipped at a cart's tail through the streets of London, and to have his tongue bored through with a hot iron, with other hard things, he was heard to say, with a seemingly composed mind, "I pray God He may not lay it to your charge." But in mercy he was brought to see the darkness

of the cloud and delusion he had been under; was permitted again to see and follow that light which oft "shineth in darkness," when "the darkness comprehended it not;" was enabled to arise from his downfallen state; was drawn to condemn his error and the encouragement he had given others to indulge in ranting spirits; was led with thanksgiving to praise the Lord for his deliverance; and was again made an instrument of good unto others.

"I took notice also," says George Fox in his Journal, pages 493 and 494, "of those who had run out from the truth, drawn others out after them, and turned against truth and Friends, since the first breaking forth of truth in this latter age, and what became of them, noting particularly the repentance and return of such of them as came back to truth again. Some ran quite out and never returned, but were cut off in their gainsaying and rebellion, for the word and power of God hath blasted, and is blasting them, and the holy seed hath ground, and is grinding them to pieces. I have observed that they who have been convinced, and have not lived and walked in the truth, have been the worst enemies to the truth, and have done most hurt amongst Friends in the truth and to others. In these I have seen fulfilled what the Lord did long since show me—that such would be greater deceivers than all the priests and professors. For such as came as far as Cain, Balaam, Korah, and Dathan, who could preach Christ, and say they had preached in His name;

such as came to be apostles, and had tasted of the power of Christ, and then turned from it ; such could yet speak their old experiences, and have good words like Korah and Balaam, but not keeping in the life and truth, they deceived the hearts of the simple. Such came to be of the devil, who abode not in the truth, as Cain and all the Jews who abode not in the truth were. For though Cain did sacrifice to God, and did talk with God, and the Jews could talk of Abraham, Moses, and the prophets, yet Christ told them they were of their father the devil. In like manner those called Christians can talk of Christ, and use His and His apostles' and disciples' words, and yet not abiding in the truth, power, and spirit the apostles were in, they are of the devil, out of the truth, and do his work. So are all these who have been convinced of God's eternal truth since it sprang up in this nation, and have not abode in the light, in the Spirit and power of Christ Jesus, but have turned against the power, and have opposed the work thereof; though they may retain their former experiences, and be able to speak many good words, yet, not living in the life and power that gave them those experiences, they live in the power of darkness, which is of the devil, and by the light and truth both he and they are condemned, and must own their condemnation if ever they come to truth again. For to resist the heavenly power, and to oppose the workings and divine manifestations thereof through any, is not a light matter."

## LABOR FOR THEIR RESTORATION.

Those who held to their steadfastness in the truth, actuated by His Spirit who came "to seek and to save that which was lost," and "is the same yesterday, to-day, and forever," did much, laboring abundantly for the restoration of those who had thus missed their way, and run out into wandering imaginations, and into animosities against their truth-abiding brethren, and large meetings were held on their behalf.

Charles Marshall (in his Journal, pages 49 and 50), says: "I received instruction of the Lord in a vision concerning that people, wherein their work, end, and downfall was shown to me, so that it became a concern upon my soul to invite faithful friends of Wiltshire to have a meeting on purpose to wait on the Lord, in a deep exercise of soul, and cry to Him to appear for His name's sake and his people. Friends did readily answer my desire, and we agreed on such a meeting, and the first was in the place they designed to have laid waste our Quarterly Meeting of that county. When we were waiting upon the Lord, this was the cry of my soul amongst Friends and brethren: O Lord, what wilt thou do for Thy great name that is dishonored? For Thy heritage whom the enemy and destroyer would thus scatter, devour Thy lambs, and spoil and trample down thy vineyards, &c. Thus we cried in bowedness of spirit before the Lord, who heard from heaven, His holy

habitation ; and His power broke forth in a wonderful manner, tendering His people before Him, and His presence and heavenly wisdom comforted and confirmed His servants. . . . Our wrestling prevailed with the Lord, who attended us with His heavenly power and presence, and we saw from that day the blasting of that spirit in all its undertakings, and the comforting of His heritage and people.”

The author of the “Life of William Dewsbury,” after speaking of the troublers in the Society in that day, remarks (page 172): “This subject must not be concluded without presenting the reader with some further information relative to the manner, in which a very large proportion of those persons became disentangled, who had thus been taken in the snare of the fowler.”

“A meeting was appointed to be held in London, through a divine opening in that eminent servant and minister of Christ, George Fox, for the restoring and bringing in again those who had gone out from the truth, and the holy unity of Friends therein, by the means and ministry of John Perrott. This meeting, or rather these meetings, lasted whole days, and some who had run out from the truth, and clashed with Friends, were reached by the power of the Lord, which came wonderfully over them and made them condemn themselves, and tear their papers of controversy to pieces. George Fox, who relates the circumstance, had several meetings with them, and

the Lord's everlasting power, as he declares, was over all, and set judgment on the head of that spirit, in which they had run out. Some acknowledged that Friends were more righteous than they, and that if friends had not stood, they had been gone, and had fallen into perdition. And thus the Lord's power was wonderfully manifested, and came over all."

"In this manner," Ellwood writes, "in the motion of life, were the healing waters stirred, and many through the virtue and power thereof were restored to soundness, and indeed not many lost. And though most of these who thus returned, were such as, with myself, had before renounced their error and forsaken the practice; yet, we did sensibly find, that forsaking without confessing in case of public scandal, was not sufficient, but that an open acknowledgment of open offences, as well as forsaking them, was necessary to obtain complete remission." (Ellwood's Life, page 241, &c.)

#### DISCIPLINE MAY BE ABUSED.

It is not unfrequently the case, that some running into an extreme on one hand, lead or drive others into an opposite error; and so it proved in this case, for soon after the Society was relieved from the blighting effects of the wandering imaginations of those who opposed the establishment of order and discipline, a cloud arose in another quarter, spreading delusion of an opposite kind.

"About this time" (1704), remarks James Dickinson, in his Journal (Friends' Library, vol. xii, page 402), "there appeared some in our country very hot and zealous for order and discipline in the church, and busied themselves in church affairs. I saw they were going into Ranterism, and told Friends of it, desiring endeavors might be used to help them, which was done; but they refusing to take advice, ran out into strife and contention, and became bitter opposers of Friends and the truth, to their own irreparable loss. My spirit was deeply afflicted, and under great exercise, but I could not help them. The Lord showed me it was a false birth, begotten in them by the power of darkness, and that all who joined with them would be hurt, but that they should proceed no further than to manifest their folly."

It does not suffice, or promote the welfare of the church, to urge *that*, out of the truth, and in the will of man, which even had its origin in the truth, and was at first delivered, set up, or established in the life and savor of it, and still promotes the truth when maintained in the same life and savor: and it is emphatically so, of order and discipline, set up and established for the promotion and preservation of good order and sound doctrine in the Society, under the movings and openings of the Spirit of truth, in instruments qualified for the work. To answer the end designed, it must now be maintained in the same authority, and under the same qualifying influence, that led to its insti-

tution ; otherwise it must flatten, grow lifeless, and may even be turned into an instrument of oppression, and a shelter and defence of that which it was desigued to preserve the Society from.

Of latter time the enemy has largely spread his net, and caught many in a snare of this kind, who, by looking too much to the letter of the discipline rather than walking according to the spirit of it, have resorted literally to it, as adequate in emergency to preserve, as a tower of safety and fortification of defence—allowing at the same time, the deceiver to slide in, transformed into an angel of light, and to work in and under form and name, in striving to modernize Quakerism into admixture with views and practices, out of which our early Friends were led, and into a broader, more self-pleasing and cross-shunning way than that marked out by our Saviour, and held to by Friends in the beginning, and more approximate to the customs of the unregenerate world, in rituals of religious performance and worship; unlike the Psalmist, who did cry unto the Lord, when his heart was overwhelmed; confiding in the rock that was higher than he, and could say: “Thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle forever, I will trust in the covert of thy wings.”

*How Degeneracy worked in.—*Man’s wisdom having place at the helm, and sailing through fogs, and mists, and in the night, without due attention to the pointings of the divine finger, departures

from the standard doctrines of the Society have been gradually reached, embraced, and substituted for our primitive testimonies, or held in mixture with them; while those thus benighted and caught, became comparable to branches not abiding in the vine, but bringing forth more show, to the praise of men, than *fruit* to the honor of the great Husbandman.

A mustard seed is small, but when sown it springeth up and groweth to be large among herbs. An acorn is small, but from it ariseth a large tree. The tail of the dragon may be thought to be small, and needless to be shunned as containing even the suspicion of danger, and yet it was said to be so powerful as to draw a third part of the stars of heaven, and cast them to the earth. Little things may be esteemed small, and unworthy of notice, but from "little things" do greater things arise; and it is by little and little, from little to more, that persons of large experience and great openings in divine things, for want of keeping the eye single, and maintaining the watch, are most likely to give way and to slide into wrong; to slide from the sure foundation and to fall into withering. And it fails not, that as their course is thus made retrograde, blindness accompanies, proportionate thereto; and "if the blind lead the blind," or if the blind follow the blind, both fall into the ditch.

Defection in doctrine leading in the direction of infidelity, found place with many, and led to a

separation on that hand; yet another defection was soon found to be flowing in from an opposite course, quite as much or more dangerous than the former, because more hidden, secret, and plausibly disguised in its appearance of a sanctified cast, and bewildering to those who are caught in its flood. And its effect has sorrowfully been so to blind their eyes, who have fallen into its waters, as to lead them in measure to fight against good as though it were evil, and to embrace evil as though it were good.

The spring of this now widely-spread stream of blinding and blighting effect, seemed first to arise in England, where some of prominence in the Society, first called in question some of its standard doctrines, whilst professing to hold to them in the main. But so blinded were they by man's wisdom as a guide, as not apparently to see, that the same Spirit that spake through the prophets and apostles, opened the understandings of Friends in the first rise of the Society, in a manner marvellous to themselves, as primitive Christianity was unfolded to their views. Being the same in all ages, and always consistent with itself, this Divine Spirit could not in modern times, open the same doctrines to any in an opposite or contradictory light. Hence it must arise that departures in doctrine cannot but spring from a different spirit.

This latter defection became tangible by the expression of dissent from some of the acknowledged testimonies of Friends; by the expression and dis-

semination of views differing therefrom, as widely as darkness differs from light; and by a growing conformity of the exterior with the changeable customs of the world.

For instance, George Fox in his "Journal," page 76, relates that, going into the steeple-house at Nottingham, where the people looked like fallow ground, and the priest like a great lump of earth, "he (the priest) took for his text these words of Peter, 'We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.' He told the people this was the Scriptures, by which they were to try all doctrines, religions, and opinions. Now (says Fox), the Lord's power was so mighty upon me, and so strong in me, that I could not hold; but was made to cry out, 'Oh, no, it is not the Scriptures;' and told them it was the Holy Spirit, by which the holy men of old gave forth the Scriptures, whereby opinions, religions, and judgments were to be tried; for it led into all truth, and so gave the knowledge of all truth. The Jews had the Scriptures, yet resisted the Holy Ghost, and rejected Christ, the bright morning star. They persecuted Him and His apostles, and took upon them to try their doctrines by the Scriptures, but erred in judgment and did not try them aright; because they tried without the Holy Ghost." Such was the understanding of George Fox and other early Friends,

of "the more sure word of prophecy," whereunto we are cautioned to take heed.

But one of more modern mould, and one of great influence (and joined therein by many others), in a work entitled "Misinterpretation of Scripture," writes, "Such a view of the (above) passage is indeed but seldom insisted upon at the present day; but as it is sometimes advanced, I think it right to acknowledge my own sentiment, that it is at variance with that simplicity we ought always to maintain in the perusal and interpretation of the sacred writings." It is quite plain that these different and opposite views on the same subject could not proceed from the same spirit. The first is Quakerism, the second is not.

Again, these modern amalgamators of sound and unsound say, "It is unquestionably our duty to exercise diligence and care, in order to obtain a right understanding of the sacred volume; for this, like every book, must be interpreted in accordance with the known principles of language, and not without reference to innumerable facts and circumstances which throw light upon the meaning." This also is not Quakerism, if intended to show the true means of arriving at a knowledge of Scripture truth; which is more clearly illustrated in the words of one of the early Friends thus: "I saw that the grace of God which brings salvation hath appeared to all men, and the manifestation of the Spirit of God was given to every man, to profit withal. These things I did not see

by the help of man, nor by the letter; but I saw them in the light of the Lord Jesus Christ, and by His immediate Spirit and power, as *did* the holy men of God, *by whom the Holy Scriptures were written.*"

Modern innovation describes *faith* as "a noble faculty of the human mind;" as "springing from the heart;" as "a reliance of the soul on the Incarnate Son, who conducts the great scheme appointed for man's salvation." It assumes that "Faith draws near unto that God whom *reason* has discovered;" and places "the foundation of our moral and religious knowledge on that [or the same] which is the basis of every other branch of knowledge—*belief*."

Quakerism, on the other hand, declares that "the faith which is the gift of God" "is that power of believing which springs out of the seed of eternal life, and leavens the heart, not with notions of knowledge, but with the power of life." That "the other faith is drawn out of man's nature, by considerations which affect the natural part, and is kept alive by natural exercises of reading, hearing, praying, studying, and meditating in that part;" but that "this [the true faith] springs out of a seed of life given, and grows up in the life of that seed, and feeds on nothing but the flesh and blood of Christ; in which is the living virtue and immortal nourishment of that which is immortal. This faith, at its first entrance, strikes that part dead in which the other

faith did grow, and by its growth perfects that death, and raiseth up a life which is of another nature than ever entered into the heart of [the natural] man to conceive,”—teaches to distinguish between the foundation of “moral and religious knowledge,” and to place the latter upon a widely different, a deeper foundation and basis, than that of “every other branch of knowledge;” and further to distinguish between a literal belief and a saving belief, that always accompanies true faith.

Innovators would intermix with the doctrines of Friends the sentiment, that the Holy Spirit is “one possessing *personal* powers and requiring personal allegiance;” that “the Deity of the Father, the Son, and the Holy Ghost is distinctly and *separately indicated* in Scripture;”—thus making it appear as though there were three *separate* Divine Beings. Quakerism declares, in accordance with Scripture, that “there are three that bear record in heaven, the Father, the Son or Word, and the Holy Ghost; and these three are one.” But that these three are *separate*, and as such possessed of *personality*, is not found in Scripture; and therefore, when this term is so applied, the application is made in the wisdom referred to in the text, that “the world by wisdom knew not God;” therefore an invention of man in attempting to ascend a ladder that may let him into the air, but will not bring him to the door of that school where Christ is the teacher of His people.

Those who may desire to see and examine the tree of false doctrines introduced and planted in the midst of the Society, and palmed off as sound and good,—as good for food, pleasant to the eye, and to be desired to make one wise, and who may wish to compare these doctrines with those of Friends on the same subject,—are referred to the Appendix to John Wilbur's "Narrative and Exposition;" to the "Appeal for the Ancient Doctrines," by Philadelphia Yearly Meeting; to the "Report respecting the Division in New England Yearly Meeting," by Philadelphia Yearly Meeting; and to "Authentic Extracts," by Morris Cope.

It is plainly noticeable to a farmer of ordinary observation, that if he relax in his labor and give up the cultivation of his corn, while there are weeds alive and peeping through the surface of the ground, though small and scarcely observable to the eye, yet if *there*, and taking root undisturbed, they will presently enlarge, increase, spread, and take such possession of the ground as greatly to diminish the crop. And so doth the gardener and grower of root crops find that, a few weeds left among them, however small, will grow, spread, and rob the ground of its strength and moisture, insomuch that when the crop comes to be dug for, it is found greatly wanting; and for the farmer to know there are weeds alive in his crop, to speak disapprovingly of them, and yet al-

low them to remain there, does not save him from the loss they occasion.

Just so with false doctrines, embraced or allowed place in the mind or the church ; and the same of man's interpretation of Scripture, in that wisdom and sagacity that would climb the hill of human knowledge. A candle must be lighted, and the house swept carefully of the dust of these things, ere the lost piece of silver be found. The treasures that are hid from the wise and prudent and revealed unto babes,—the mysteries contained in the Scriptures and opened only unto man by the Lion of the tribe of Judah,—can no more be searched out, fathomed, and explained, in and by the sagacity of the natural man, than he can climb up some other way to the kingdom of heaven than by Christ the door, the only door to that safe inclosure and fold of rest.

This man-wisdom, searching, climbing, fathoming, and explaining Divine things, is the root of the tree of false doctrines, that springeth up and runneth into branches of various shapes and forms, interlocking and crossing each other. And when this tree is allowed place, allowed to grow,—when doctrines springing out of such a basis, with their concomitants, are allowed a hold,—they, like the weeds, take root, spread, and obtain such possession, that when strength is looked for in a society under the control of such, it is found wanting.

The prophet Jeremiah was sent with a message

to the rebellious Jews more than six hundred years before the Christian era, saying, “Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit. . . . For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” (Jer. 2:11, 13.) If this changing, forsaking, and turning away was offensive in the divine sight, under the old covenant, when the law was written on tables of stone, how much more offensive must it be under the new covenant, with the law written in the heart, for man to forsake that law and word within him; to forsake that which quickens, renews, and opens the understanding to a true discernment; to forsake the spirit of the Lord, which is the true expositor of Scripture, and to lean to his own understanding.

Penington says: “Now mark, see if this be not a clear thing. He that giveth any other meaning of any Scripture than what is the true and proper meaning thereof, he both addeth and diminisheth; he takes away the true sense, and addeth a sense that is not true. The Spirit of the Lord is the true expositor of Scripture; he never addeth nor diminisheth; but man (being without the Spirit) doth but guess, doth but imagine, doth but study or invent a meaning, and so he is ever adding or diminishing.”

Many such adders and diminishers, in the sense

and manner above mentioned, have sprung up of latter time, among those professing to be Friends, giving and spreading their studied and invented interpretations of Scripture passages, of a doctrinal character, thus corrupting the Society from the true faith and foundation on which the prophets and apostles, and our forefathers in the truth built; for whosoever builds in another spirit, builds on another foundation.

Jesus Christ, through whom “we have access by one Spirit unto the Father,” is the chief cornerstone of the foundation built on by the apostles and prophets (Eph. 2:20); and they who leave this, and build somewhere else, may seriously consider how nearly they resemble the mixed image seen by Nebuchadnezzar, partly of gold, of silver, brass, iron, and clay, partly strong and partly weak, and remember that the stone that was cut out of the mountain without hands smote this mixture to pieces, that it became “like chaff of the summer threshing-floor, and the wind carried them away.” (Dan. 2:32-35.)

He that counterfeith money is guilty of an offence against the law, under no small penalty; and he that colleagueth with him, by receiving and passing the same, knowing it to be such, is not clear of that penalty, but is a party to the offence. How then must it be with him that counterfeith the celestial coin; that counterfeith the religion of our Lord and Saviour that is received through the washing of water by the

word—that is received through the washing of living water and the renewing of the Holy Ghost? Truly, how must it be with him that manufactureth a religion as nearly in resemblance of the true as his ingenuity and imagination can invent, and trieth to pass it off among the credulous as of the true stamp? And will he be counted clean that intermixeth therewith, or participateth therein, by allowing it brought into the compact, without restraint or rebuke, as if all was right? The use of money is to buy things needful in this life, to pay the laborer his hire, &c. The counterfeiter of this, and the participator therein, by circulating and spreading the counterfeit in exchange for things of value, are deceivers, breakers of the law, and would be denied membership among those professing to be Friends. But are there not many allowed free course of late years among those so professing, and countenanced and helped on their way in sowing the seeds of a degenerate plant or tree; countenanced in imitating or counterfeiting that which is of infinitely more value than worldly coin, and in working a deception by holding it forth as efficacious in the purchase or obtaining of something to satisfy the immortal soul? A kind of mechanism that may be carried on for a season in a way to deceive those who look upon things according to the outward appearance, and are ready to take for gold whatsoever brightly glitters; but He in whom are hid all the treasures of wisdom and knowledge, He who weigheth in His

balance and knoweth who they are that are found wanting, can distinguish between truth and its imitation. He did not clear Eve of the penalty of her transgression because she was deceived by the enemy; and will He now hold those guiltless who allow themselves to be carried by numbers and deceived by appearances; and, Eve-like, being deceived, by turning away from the voice of the Lord and hearkening to another, are not free from an influence and complicity in deceiving others, or from being at least passive therein, and thus conning at the deceit?

THE BONDAGE OF EGYPT AND JOURNEY TO THE LAND  
OF PROMISE, DESCRIPTIVE OF MAN IN THE FALL,  
AND HIS SEARCH AFTER A BETTER STATE.

The bondage of the seed of Abraham, the children of Israel, in the land of Egypt, under Pharaoh and his people, who, not softened by their affliction and cries for deliverance, refused to let them go and worship the Lord their God, and to inherit the land of promise, described as a land flowing with milk and honey, yet occupied with inhabitants that were to be driven out and not mixed with, that the seed of Abraham might have full and free possession, and their journey through the wilderness in quest of the good land; are remarkably descriptive of man in the fall, under bondage to his uncrucified will, his lusts and affections, and his travel as through a wilderness

state in search of the blessings of the gospel, the shedding forth of “the power of God unto salvation,” a state prefigured by the promised land; a state to be reached by all, who follow and obey a leader older than Abraham and greater than Moses, who is calling them to come out from under the bondage of the fall, to take several days’ journey into the wilderness, and sacrifice unto the Lord their God; and furthermore to continue their journey to and through Jordan, the river of judgment (even though she be overflowing her banks), to where “righteousness shall be the girdle of their loins, and faithfulness the girdle of their reins;” to where “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them;” to where “the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den;” to where “they shall not hurt nor destroy in all my holy mountain.” Then and there is witnessed, “a root of Jesse . . . to stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.” (Isaiah 11: 5, &c.)

Men in the fall or first Adam, have eyes to see others in a less favorable light than themselves in the same or in a similar situation; hence they may read of the bondage of Egypt, and may per-

ceive that the children of Israel had a tradition or history of an assurance of being called out of that land to inherit the promises made to Abraham and to his seed after him: and thus perceiving, may think it remarkable that they were so slow to believe Moses when sent to call and to lead them out, until they saw signs and wonders displayed, as evidences of a Divine Power interposed on their behalf. But while looking thereat; while looking at others afar off, these may overlook themselves, in a somewhat similar situation, under "bondage to the elements of the world," Gal. 4:3; notwithstanding they may have a traditional impression, and may read in the Scriptures of a call out of that "bondage of corruption into the glorious liberty of the children of God," Rom. 8:21; of a call from servitude under the lusts of the flesh (however gratifying for a season these may appear to be), into a new and better life; into the liberty of children by adoption, wherein the "Spirit of his Son" beareth rule in the heart, destroying that which leadeth to lust, to evil thoughts, to covetousness, to pride, to foolishness, to lying, swearing, drunkenness, talebearing, and the like, which defile a man, and bring destruction. Seeing then that we are called out of these, why not give heed and obey the call, without waiting as it were in Babylon until destruction come? For the language still is, "Incline your ear and come unto me; hear, and your soul shall live; and I will

make an everlasting covenant with you, even the sure mercies of David."

#### CONCLUSION.

Such are the ways and workings of the Lord in the administration of retributive justice to His creature man, that he holdeth him responsible for the opportunities placed at his door, or within his house, of being awakened, and of embracing the offers of His mercy, and laying hold of eternal life.

When Jesus sent His disciples to the lost sheep of the house of Israel, with instruction to preach, saying, the kingdom of heaven is at hand, and they refused to hear and obey, but went on in their own ways and self-righteousness, inadequate to bring them to the kingdom of heaven, the disciples were to shake off the dust of their feet as a testimony against them ; and they, the disciples, were afterwards sent to call others, even Gentiles or heathens, to come and partake of the bounties of His table : for, according to the parable, they that were bidden, turning aside and declining to come, it was decreed they should not taste of His supper, but that others should be called, and that His table should be furnished with guests.

In illustration of the responsibility of man according to the opportunities afforded him, our Saviour upbraided those cities wherein most of His mighty works were done, and they repented not, but refused to hear and be convinced under

the evidences of His power, immediately and instrumentally evidenced to them, in the following language: "Woe unto thee Chorazin! Woe unto thee Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack-cloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." Therefore let it be seriously pondered by those who are professing to be Friends, how far they are walking in the footsteps of their fore-fathers, the primitive Friends, in their spirits, in their practices, and in upholding the same testimonies, which were unfolded to them, and which they were remarkably strengthened and supported to uphold through scorn and derision, stripes and imprisonments; how far they are walking in the footsteps of the flock of Christ's companions.

We, to whom have descended, as a legacy, or even as a trust, the testimonies and invaluable writings of early Friends; their writings explanatory and in defence of their principles and practices; and who are tenacious of being called by their name, let us duly consider how far we are

guided and governed by the same Spirit ; remembering the judgments to those who do not live up to their profession, and are not careful to embrace the opportunities within their reach ; the judgments to those who say, Lord, Lord, and yet lean to their own understanding, and run on in their own activity, self-righteousness, and zeal, without coming under the yoke and cross of Christ. It will not avail in a coming day, to say unto Him to whom we must give an account, "Have we not prophesied in thy name; in thy name cast out devils; and in thy name done many wonderful works," if we have been deficient in bowing our necks to His yoke ; in taking up the cross ; in listening to, in hearing and obeying the still, small voice which speaks in the secret of the soul ; and in tarrying at Jerusalem until endued with power from on high, to perform that which He, the great Shepherd of the sheep, may lead to and go before in, that the same may redound to His honor, to His glory, and praise, now, henceforth, and forever.

That all may bow their necks to His yoke, take up their daily cross, and follow Him ; follow Him in the regeneration, be buried by baptism into His death, and brought to reign with Him in newness of life ; listen to, hear, and obey the still, small voice in the secret of the heart, and tarry as at Jerusalem for a right qualification to go forth in the work and service, unto which they may be called, is the desire of their friend,

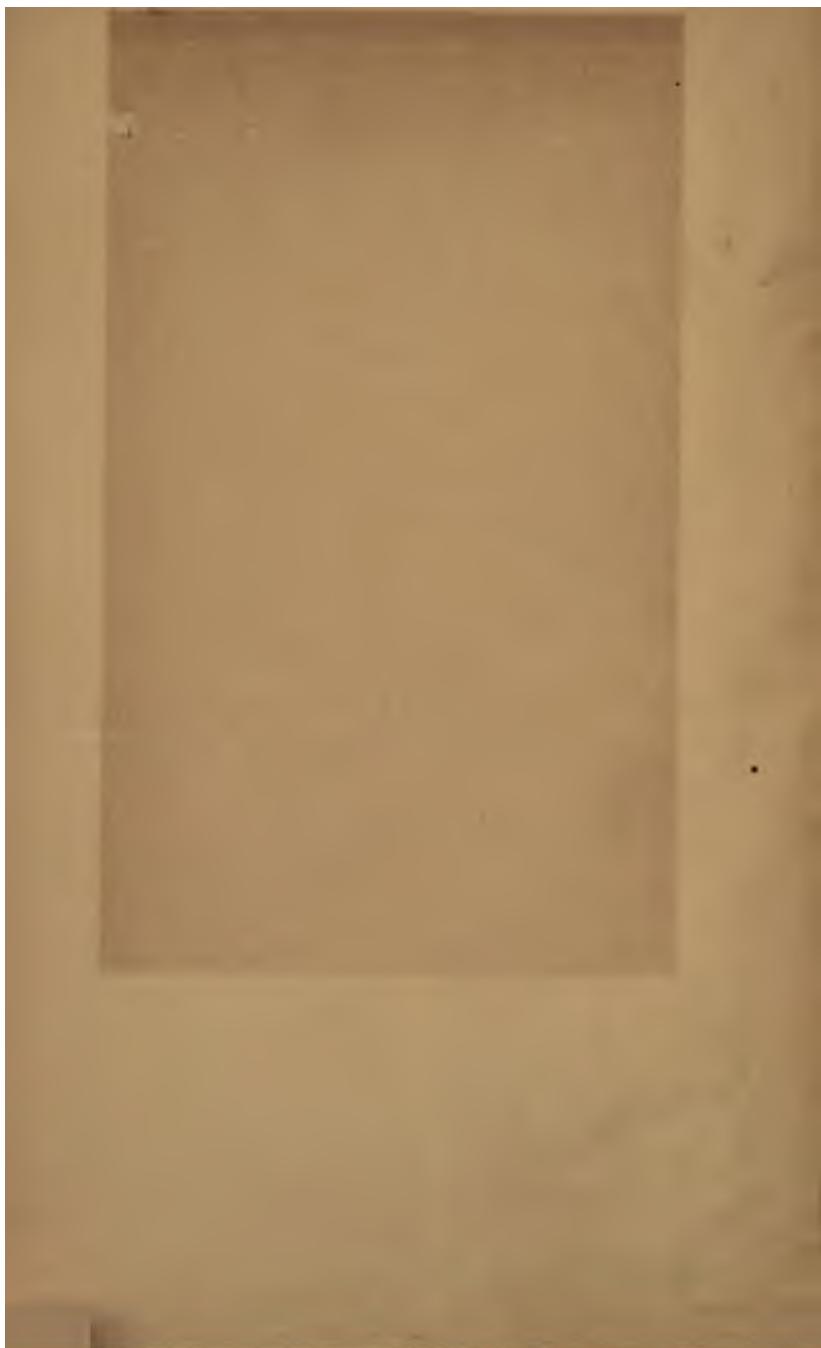
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